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The Book of Job.

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I. The Book Itself.

There is something in the *Book of Job* hard to understand. It is unlike anything else in the Old Testament. If we had found it in Greek drama, we might have understood it better. But it seems to be out of place in Hebrew Scripture. It is so out of the ordinary. It has nothing specially Hebrew about it. It tells us nothing of the special revelation of God to the Hebrew people. It deals with one of the greatest human problems, the greatest, in fact, seeing the amount of time and thought that men give to it. It offers us a solution of that problem which is as telling as it is unexpected. But it is not the ordinary Hebrew solution. The book is original, dazzlingly brilliant in much of its reasoning and in a good deal of its phraseology, reaching the high water mark many a time of literary and spiritual inspiration, but it is still not on the level of what we look for in a Hebrew book. There are certain well known qualities in Hebrew religion that are not here. There is nothing of the revelation of God to the Hebrews. There is nothing about the majesty of the Hebrew law. There is an intellectual boldness that would be shocking to the mind of many a Hebrew. This man is going somewhere on his own. He is not treading the well known paths. In fact, he is saying that many of those paths lead to the mire.

He challenges the orthodox views of God and man, and the way that they deal with each other. Because of this originality, there needs to be a careful study of the Book, lest perchance we should interpret it wrongly. For by the side of the boldness, there is an inspiration which is unescapable. Sometimes, you are left gasping in your reading of it. It moves at such a rate. It deals such mighty blows at our preconceptions. It is so dazzling in its language. But you cannot escape the fact that this man has dug into the soil for himself, that he has whatever you mean by the word inspiration, met God, fought with Him, had a contest face to face, stood by himself when the blast was on, and has not been disgraced. There is divine genius here. That is unescapable. You feel it as soon as you read the book.

But you do not grasp the meaning of it in a day or two or even in a year or two. It is the book as a whole, and not this sentence or the other sentence that is the word of God. At times, you read blasphemy so terrible that it leaves you gasping. Here is a man daring to arraign God and the whole of the divine order. Job challenges God face to face, time and time again, demands an explanation of the divine actions, refuses to be put off with the assertion that "I am God and you are only man," refuses to believe that man should be left in ignorance of why God does some things and leaves others undone. There is also challenging of what everybody else says about God. There is a theological modernism, a challenge of regular ways of thinking, so bold, clothed in such daring language, that you look for anything to happen. You expect Job to be struck blind or dumb in front of you. It is the book as a whole, the problem and the answer of God to it, that is to be taken as the word of God, not this sentence or the other, which is twisted out of all recognition because it is made to fit in with some pre-conceived idea. It is of no use taking snippets of this book. You need to read the whole book at one sitting, and be on the alert all the time as you read.

First of all a brief review of the book. It is a book of poetry on the whole, but it starts with two chapters of prose. We are shown a scene, far off in the twilight of the world, in fact two

scenes. First of all, we have Job, an oriental chieftain, rich, prosperous, honoured. In quick strokes we are shown the man. He lives on the east of Jordan in a land desert, rocky and volcanic. He is pious, a lover of God, in a home in which he is loved and in which he loves, with plenty of flocks and herds and friends. He is upright, a man who fears God and eschews evil.

Then we are taken to a scene in heaven. Satan or rather the Satan, (that is the name of an office and not of a person in Job, and his office is to see what men are doing and to keep an eye upon them; and apparently he is fond of finding them out in their sin), denies the sincerity of Job. He does not believe that a man will serve God for nothing. And so to prove that that is possible, God allows the trial of His servant. And this is the first thing to notice in the interpretation of the book. Job knows nothing whatever of the scene in heaven. We do. We are let into the secret. Job was not. He only knew the calamity when it came.

Then the scene changes once more. The complete overthrow of Job and all he possesses comes with staggering finality. One moment he is there with great possessions, and the next moment, the possessions are gone and Job is suffering torture. Oxen, asses, home, farm, sons,—in a flash it all goes. Job is open to every trouble, and he stands before us, with his body vile, his home all gone, his wife making a mockery of him, his friends come to torture him by suggestions that his piety is not as great as he thought is was, a burden to his friends, desiring death for himself, a picture to all mankind for all ages of a man deserted by God and forced to stand alone. His religion has crashed. The God whom he loved and served is silent. That is the situation.

And out of that situation there arises the poem, a poem rising often to the very heights of poetical inspiration, even though it is full of difficulty. The text of it in places is very difficult. There are scores of sentences that defy explanation and even translation. But in spite of that, it comes to us as a whole as a marvel of beauty and genius. We have the speeches of Job, the answers of his friends, and their speeches, Job's confession of God—all given to us in matchless language.

No synopsis could possibly bring the fire of the story before you. You need to read it again and again. But briefly the idea is this. The view of the friends was the orthodox one in Israel at the time. They thought that misfortune was divine punishment, that good fortune was a sign of the divine favour. They also had not heard the discussion in the councils of God. And so they ask Job to repent and to turn to God. On the other hand, he will not listen to that. He knows that although he is a sinner as all men are, he does not deserve anything like the punishment that he is receiving. And yet he also thinks that suffering is due to God. In that day, they knew nothing of law; all things that came came by the direct activity of God. And so Job is being forced to the conclusion that God is a bad God. He is not tottering on the verge of atheism in the sense that he denies the existence of God. It is worse than that. He is being forced to the conclusion that God is a devil, one who has no regard for moral values, in whose hands the life of a man is not safe. Better have no God at all than a bad God. And Job is being driven to the conclusion that God is bad, cruel, and immoral. He refuses to believe that the events of human life justify the conclusion that misfortune comes to men because of their sin or according to their deserts. And he cannot therefore understand how it should come at all.

There are three cycles of speeches, in each of which the three friends of Job speak, with a reply from Job. In the last round, Zophar fails to speak. Perhaps he has nothing left to say. Job takes up a parable, and with true pathos he contrasts his former power and authority with his present position. And he calls upon God to come to him and justify him. Then we have a speech from Elihu, which many do not look upon as an integral part of the book. Elihu is a young man. He has been standing by and listening. So far he has taken no part in the discussion. But now he intervenes. He is shocked at the impious language of Job, reproves him for his self-righteousness and for his charges against God, and dwells for a long time upon the educative value of suffering. One hazards the guess that he had never suffered himself. At the same time he is indignant with

the three friends because they had allowed themselves to be worsted by Job in argument, and because they had not brought him back to faith in God. He seems to think that he can do what they cannot. Seeing that God is wise and good, he thinks that it is sufficient to tell what God is like for Job to see his folly.

That speech is never answered by Job. Instead, God manifests Himself out of the whirlwind. Job has called upon God to settle the business and to solve the problem of human suffering. God does not do that, but He appears in splendour and confounds Job and the others by the wealth of His picturing of the wonder of the world. The intellectual problems of the presence of suffering in a divine universe is not dealt with. God does not attempt to deal with it. He takes His stand upon the ground, "Thou art man and I am God. As long as you can be sure of Me, it does not matter though you do not understand me". In a series of splendid pictures, He makes His glory to pass before Job. And Job is forced to confess his mistake. He humbles himself before God, whom he has never seen before. Then once again, in a prose epilogue, the friends of Job are censured by God. That needs to be remembered in trying to bring out the significance of the poem. God is on the side of the blasphemer who demands an explanation. He is against the religious who had condemned Job for his sin. All the troubles of Job are over, and he is given back double for what he has lost.

There are several questions to be asked about the book.

The first is obviously this. Is the book historical? Did this happen at all, and if it did happen, what happened? Among the Jewish and early Christian interpreters, the book was certainly looked upon as history. There were occasional interpreters who took another view, but not many. By most of them, it was thought to be either history or a pious fraud on the part of the writer. But with our knowledge of literature, we cannot say that it is a pious fraud, even if it is not history. We could not call the story of the prodigal son history. But it is not a fraud. It is truth embodied as a tale. It may be that Job is truth embodied as a tale. Luther was one of the first to dispute the full

historicity of the book. He said that it was historical in its basis, but that some ingenious, pious and learned man composed it as it is. And I should say that in the main that would be the opinion of the majority of scholars who are competent to judge on a point of this nature. There is no reason to dispute the whole story. There was such a man as Job, for example. The tradition about him is too fixed for that to be denied. And the author has used genuine tradition in order to give expression to his own poetical imaginaton and religious ideas. Beyond that we cannot go. It is obvious that we cannot take it as history as it stands. And that for many reasons.

The scene in heaven at the beginning of the Book is not history. The symbolism of three and seven that runs through the first two chapters takes the book out of the realm of strict fact and brings you to the realm of moralising. Also disasters never fell upon a man with the suddenness and frequency that is the case with Job. The way that only one man escaped each time reveals the schematisation of drama and not the record of fact. Further, the speeches show signs of the utmost care and preparation. They work up to a point. They are not spontaneous. Further, no man ever composed such speeches as those of Job himself when he was suffering mental and physical torture. They are the speeches of a lawyer pleading for a man on trial for his life, not the speeches of the prisoner himself. We may be willing to confess that the characters are historical. I see no reason for denying that. But the form as we have it is due to the author. He has based his great poem upon facts, but he has built round those facts a plea for a more reasonable consideration of the problem of pain. He has cast history into poetical form in order to serve his own purposes. There is nothing militating against the idea of divine inspiration to confess that.

Second, what is the book? Is it prose, poetry, drama, epic or what? It has been given all sorts of names. I do not know that they mean very much. You have not explained something when you have given it a name. You have not given an interpretation of *Job,* when you have put it in its class of literature. It is not drama, not even Greek drama, if you give to that word

its usual interpretation. It has a certain amount of plot, and of dialogue and of solution. There is drama in the movement of Job's mind, and in his interaction toward the speeches of his friends. But there is, in the main, no plot. There is no movement, as it is called. The friends carry on their arguments each on his own, with no reference to the others, as is not the case with drama of the ordinary type. But it is of no great importance into what class of literature you put the book. It is a book of God in which you are shown a man struggling for assurance and peace. And we will take it as that without being obsessed with the idea of giving a literary label to it.

Third, it needs to be said again that the whole book should be taken into account in the final solution of it. The scene in heaven must not be missed. We are permitted to see into that. Job and his friends were not. Whatever others may think, we know that according to the mind of the writer, Job was not punished by God. His disasters came upon him not because God hated him, but rather because God trusted him. Whatever interpretation we are driven to at the last, that fact must be given due weight. Also the speeches of Job must be taken into account. He is not patient here. He is wild in his statements, often blasphemous in his language. But the reason of his blasphemy is the attitude of his friends. Not a word of wrong comes from him until they appear upon the scene. What Job curses at in his speeches is not the actions of God, but the construction upon those actions by his friends. Job is charged with being ungodly. And what Job says all the time to God is, "Appear, appear. Show yourself. Show that You are my friend, show that this theory of my friends is wrong". And at last God does what Job asks, and shows that Job is right. God thinks more of Job in his cursing than he does of the friends in their piety. That also must be given due weight.

II. The Poem.

It is possible to fix so much attention upon the literary form of this book that its spiritual lessons are missed. And yet its poetry will appeal when often the religious ideas will not. The author is a poet. He would have been, whatever his subject

matter. You could not hold his imagination in. But a man is taken out of himself by the subject matter with which he is dealing. Milton never shows anywhere else the same genius, the same wealth of imagery that he displays in *Paradise Lost*. His intellect is more acute, his imagination is fired the more, his eloquence burns with greater fervour, just because he is dealing with the matter with which he is dealing. A poet cannot make bricks without clay. To be a great man, a poet or a musician or a preacher has to deal with the great matters. Real preaching is made by the subject matter. So long as a man dabbles about with the non-essentials, he will never be great. A man may fail in dealing with a great theme, but the very fact that he dares to deal with it will redeem him and give him a touch of greatness. And so in *Job*, the writer is taken out of himself, and his poetical qualities are intensified, just because of the theme with which he is dealing. He might have been great, whatever his subject, but never could he have been greater than he is here. And so in studying the poetical genius of the book, we are really only on the way to the study of the abiding values of it.

The first two chapters are prose. But what prose! There is no high-flown language here, no piling on of words to make an effect. We have the power of utter simplicity. "There was a man in the land of Uz whose name was Job. That man was perfect and upright, one that feared God and eschewed evil." Then you have the blows falling thick upon him, like so many blows of a hammer. No waste of words again, the grandness of absolute simplicity. You see the man made naked to the winds. *"In all this Job did not sin nor did he charge God with foolishness"*, that is with moral impropriety. Later on he would do that. But not yet. So far he can say, "The Lord giveth and the Lord taketh away, Blessed be the name of the Lord".

Then we have the scene in heaven. Have you realised the intellectual daring of that? I know that some have made scorn of it. But you need to realise that this story was written before the idea of the personal Devil had been conceived. Satan, or rather the Satan, was not the Devil as we know him in Christian theology. He was a servant of God, whose business it was to keep God in touch with the affairs of men. He was a kind of

public prosecutor. But you need to see the intellectual daring of it. I know nothing like it outside of Scripture.

Then the friends come in. There are three of them. They are great men. That is obvious. A man of Job's position would choose great men for his friends. They are great chiefs of the desert. They have travelled far. Job has undergone some change of mind since the misfortunes came upon him. It is a simple picture, but what an effective one. *"And when they lifted up their eyes afar off, they knew not."* What a lot there is in that, so much had disease changed him. *"And they rent every man his mantle, and sprinkled dust upon their heads. So they sat down upon the ground for seven days and seven nights, and none spake a word, for they saw that his grief was great."* That is all prose, and in the bareness of the words, you see the greatness of the writer. Many a smaller man would have spoiled the picture by saying too much.

Then we come to the poem itself. Hebrew poetry is unlike any other. It does not get its power by rhyme or by the use of so many syllables in the line. It is built up on what is called parallelism. That is, expression is given to a thought, and then that thought is repeated in slightly different words. See the bearing of that in the first speech of Job.

Let the day perish in which I was born—that is the first line;
And the night in which it was said, there is a man child conceived—that is the second line.
Let there be darkness,—that is the first line,
Let not God regard it from above—that is the second line.

You might think that that would pall upon you. The constant repetition of the thought might bore the writer and the reader. It may be suitable for a short poem, but to be carried through to the lengths that we have it in this poem is a task that you would think would be beyond human powers. And yet this writer can carry it through and all the time keep fresh. And that is a sign of real poetical greatness. There are such limitations in Hebrew poetry, so few literary devices, that it is a task of stupendous greatness to succeed as this man has succeeded.

There is power also in the way that the writer depicts the various characters. Although there is no growth of plot, no change of scene, yet the characters are not wooden. Each has his own point of view. There are in fact three different threads to the story, as Davidson has so well pointed out. There is first the original story, the suffering of Job and the visit of his friends. Then there is the poetical working up of that story, in which Job appears as a single individual facing the disaster of his own life. We have him pictured as a man, as a real man. Then there is the third strand. In this Job throws off his individuality, and appears as the representative of a class of people, even of a nation. He is the type of people all over the world who suffer without due reason, and who appeal to God to vindicate them. He is the representative of the nation of Israel, the chosen remnant who suffer more than they ought, and who because of their sufferings, help to redeem the race. *The Book of Job* is one of the many foreshadowings in the Old Testament of that doctrine of the Atonement which later on was to be the great gift of Christianity to the world, the suffering good saving the wicked. But through all this and in spite of the fact that the three different strands are not kept entirely separate, you see the dramatic ability of the writer.

Eliphaz is the oldest of the friends. He is calm and dignified.

> If one essay to commune with thee, wilt thou be grieved?
> But who can withhold himself from speaking?
> Behold thou hast instructed many.
> Thou hast strengthened the weak hands,
> Thy words have withholden him that was fallen.
> But now it has come to thee, and thou faintest,
> It toucheth thee and thou art troubled.
> Is not thy fear of God thy confidence?
> And thy hope the integrity of thy ways?

There we have the dignified old man, asking for dignity and sobriety from Job, pleading that the lessons that he had taught others in past years shall now be believed when he himself is in trouble.

Then we have Zophar. He is young, tempestuous, rather scornful, fiery.

Should not a multitude of words be answered?

And should not a man full of talk be justified? (There he shows that he thinks that what Job says is mere wild words and not from the heart.)

> Should thy boastings make men hold their peace?
> And when thou mockest, shall no man make thee ashamed?
> For thou sayest, My doctrine is pure,
> And I am clean in thine eyes.
> But oh that God would speak
> And open his lips against thee.

Bildad stands half way between the two. He has not the vehemence of Zophar, but then he has not the dignity of Eliphaz.

There is also growth in the ideas of the poem. At first, the friends quietly suggest that there must be something in Job that he has overlooked. He must have some secret sin, secret even it may be to himself. But as he violently protests against that, they break out into definite assertions. They claim that he is a bad man. He must be, otherwise God would not punish him as He is doing. And the very violence of Job's language is proof positive of his sin.

Job's wife even has a character of her own. She hardly appears upon the scene, but she is herself when she does appear. "Curse God and die", she says. She sees the torture of Job. She sees that there is no future for him. She loves him so well that she would not have him spend his days in torment. "Blaspheme God and bring down the final stroke upon yourself. Get rid of this unprofitable service. No longer serve a God who will let His servants down in this fashion." That is her point of view, a natural one in a woman who loves much, and who is not able to follow a line of abstract reasoning.

And when the writer dares to picture God, what a daring thing that is. He does not stoop to the anthropomorphisms that you might expect. God appears in dignity and majesty, not offering any explanation or giving any apology, but saying merely, "Thou art man and I am God. Canst thou do this or

that?'' A man of real poetical ability is this author, even though you might say that he is not trained in the literary schools.

Look at the passion of the language. The whole thing is passion, of course. Was there ever such a tragedy as this? Was ever situation so poignant? The whole thing is tragedy in *excelsis*. But there is no cheap melodrama. The whole thing is stupendous. Thus in one place, Job says that he cannot hold himself in. He must pour out the bitterness of his grief. And this is the way that he does it:

> Am I a sea monster,
> That thou settest a watch upon me?
> When I say, my couch shall comfort me,
> My bed shall ease my pain,
> Then thou scarest me with dreams,
> And terrifiest me with visions,
> So that my soul chooseth strangling,
> Death rather than a life such as this.

Or take that scene in which Job seems to assert that God is determined to put him in the wrong. He knows that God is determined to hold him guilty.

> Were I to wash myself with snow water,
> And cleanse my hands with potash,
> Thou would'st still plunge me in the ditch,
> So that my very clothes would abhor me.''

What could be finer than that?

Then there is his power of using figurative language. There is his power to condense words. There is this, when he says that God is kicking him when he is down.

> Wilt thou harass a driven leaf?
> And chase the withered stubble?

Or he can expand a metaphor. In one of great power, he describes God as the foe of man. There is God, and here is poor, frail man. You would have thought that God would have done something other than to make sport of mankind. But not so thinks Job.

I was at ease, but he shattered me.
He seized me by the throat and shook me.
He set me up as a mark.
His arrows beset me.
He cleaveth my side, and doth not spare.
He sheddeth my gall on the ground.
He breaketh me breach upon breach.
He rusheth upon me like a giant.

Or there is the picture of Eliphaz of the thought that came to him in the night, the scene which has baffled many an artist. Eliphaz suggests with great delicacy how the thought came to him of the imperfection of man.

Now a thing was scarcely brought to me,
And mine ear received a whisper thereof.
In thoughts from visions of the night,
When deep sleep falleth upon men,
Fear came upon me and trembling,
Which made all my bones to shake.
Then a breath passed over my face.
The hair of my flesh stood up.
It stood still, but I could not discern the appearance thereof.
A form stood before mine eyes.
Silence, and I heard a still small voice,
Shall mortal man be just before God?
Shall a man be pure before his maker?

Or there is that bitter picture where Job describes his friends as useless. They are as the brook that dries up in summer when it is needed most, or as the mirage that deceives men when they are dying with thirst. They are not there when he needs them.

My brethren have dealt deceitfully as a brook,
As the channels of brooks that pass away,
And wherein the snow hideth itself.
What time they wax warm, they vanish.
When it is hot, they are consumed out of their place.
The caravans that travel by the way of them see no water and turn aside and perish.

The caravans of Tema looked, the caravans of Sheba
waited for them.
They were ashamed because they had hoped.
They came hither and were confounded.

It has often been remarked how swift Shakespeare is in his metaphors. But see this in *Job*. The author is describing in the person of Job himself the swift flight of time. It is like a courier speeding across the desert, it is like a skiff shooting down the stream. It is like an eagle darting on its prey.

My days are swifter than a runner.
They flit away, they see no good,
They shoot by like skiffs of reed.
Like an eagle that swoopeth upon its prey.

And then last of all. Think of some of the pictures of God, when He appears out of the whirlwind.

Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoar frost of heaven, who hath gendered it?

Or that picture that would come naturally to a man out in the desert who had gazed upon the vast heavens.

Canst thou bind the clusters of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the signs of the Zodiac in their
season?
Canst thou guide the Bear with her sons?
Knowest thou the ordinances of heaven?
Canst thou establish the dominion thereof in the earth?

Or this:

Where wast thou when I laid the foundation of the earth?
When the morning stars sang together
And all the sons of God shouted for joy?

And even hell is drawn upon.

The shades tremble.
Deep below the waters and their inhabitants,

The unseen world is naked before him.
The abyss of destruction hath no covering.
He stretcheth out the North over the void,
And hangeth the earth upon nothing.
The pillars of heaven tremble
And are amazed at his rebuke.

It is not the poetry of the book that is the greatest thing about it. It is religion that makes poetry great. This man had the eye which saw the things of God. He saw God as the ruler of the universe, as the maker and breaker of men. It is his faith that God is the creative God that wings his words with power. The Spirit of God is within him. Nobody can read this poem without seeing that. And yet there are far deeper lessons than that.

III. The Solution.

What we see in the *Book of Job* is more than great poetry; we see also a soul in torment. We may not understand exactly the nature and meaning of the torment, but we know that he is facing the greatest problem in the world. The real problem of the book is the suffering of the righteous. It is not the abstract problem of suffering. There is no problem in suffering as such, either for Job or for us. It is necessary in the growth of the world. It cannot be avoided if the personality is to advance. The problem arises when suffering comes and there is no sign of growth. It is the suffering which has no significance, which attacks a man who does not deserve it, or which comes upon a man who does not learn anything from it. That is when the real intellectual and moral problem arises. There we have a real trying of the faith of men.

But that is not a problem which can be isolated. You no sooner try to solve it than you are right on top of some of the insoluble mysteries of the universe. The world is one, and no sooner do you face one mystery than you find that you are facing a score. And so here. This question of suffering brings you up to the question of the reality of God and the morality

of the world order. Who is ruler, God or the Devil? Who will win in the long run the fight for the mastery of the world? If evil comes, does it come because God cannot help it; or because He allows it; or because He wants to achieve some purpose by it? And will He master it in the end? Does God reign everywhere? Does He reign even in Hell? Those are the real questions of life, far more difficult to answer than the isolated question of one man's suffering, even though it was one man's sufferings that made him face up to those bigger things. When men chafe today at the pain they bear, many of them, I am sure, are dealing with some more fundamental problem than that. They are afraid for God. They are afraid that He has lost His place or has been dethroned. They are entering into the agony of the cross of God because they are afraid that not even the cross won the victory. Thus when we look at the circumference of life, and face the quite common fact of the suffering of the good, we find that we have entered into the very central problem of the universe, the moral government of it and the question of the authority of God.

This is the problem of problems. It is the theme of many a poet and many a dramatist. Byron, Goethe, Aeschylus, Shakespeare, they and many another have dealt with it. And it would be a great lack in revealed religion if there had not been something here for us as we tried to deal with the problem that troubles men most.

It was all the more serious in Israel because Israel stood alone in her witness to the moral order of the world. Alone of all the old religions, Israel taught that was God was righteous. Others said that He was powerful, that He was strong, that He was this and that. Israel said that He was Holy and Righteous. And they judged righteousness by prosperity. They said, this was the orthodox opinion, that virtue was rewarded by a long life, a large family, and sufficient goods. Wickedness was punished by a short life, ill health, a small and dying family and poverty. That was the prevailing opinion. There was other teaching besides that, but that was the maxim by which the wise in the main governed their lives. But was it true? Were the

foundations of the religion of Israel on rock or on sand? Was the whole structure of religion tottering? What we have here is the nation through this poet facing its own faith and asking whether that faith was true or whether it would have to be established on something more sure. Religion must stand, but what must it stand on? This man had found that the old orthodox views were wrong: but what was right? How could he interpret religion in such a way as to stand against the onslaughts of the devil and be superior to the temporary setback of this great problem? That is the real question in the book.

It is a blessing, even in its negative message. The friends accuse Job of being a bad man. The suffering had come upon him because of his sin. Job would not have that. He could not say why he was suffering, but he knew that that was not the reason. There was some other explanation. He did not know what it was, but there was one. He kept on saying that right on until the end. Moreover, God justified him in saying it. That is, God refuses to agree that suffering of necessity comes upon a man because of his sin. There must be some other explanation if only we could find it. No mere repetition of old platitudes will help a man when he is facing disaster or torture. No mere telling him that if he is sorry for his sins, God will take the pain away. He knows that that is blasphemy. And we can be thankful that this book killed that bogey. I cannot get to the bottom of it and say it came upon you for this reason or for that. But I can say this: it has not come upon you because you were a sinner. It may have come because of sin, but not of necessity. God does not do that sort of thing. He does not pay people out by killing their children or giving them pain. It is better to remain in ignorance over the problem of pain than to be a prey to the intolerable theory that an Almighty God is taking delight in torturing His children. If there were no more in the book than that, we could thank God for it. The bogey needed to be killed and buried.

I want to call to mind one or two of the things that I said we must remember if we were to have a complete solution of the book. First, the doubts of Job go through stages. At first he

has no doubts. He takes all the pain that comes and does not complain. *"The Lord giveth and the Lord taketh away: blessed be the name of the Lord."* The real complaining of Job at the ordering of the world and his real condemnation of the government of God comes upon him only after his friends had tried to challenge him for his morals. That is, he attacks not God, but what his friends say that God is like. He will not be put off with the evil suggestion that sin is the cause of all the pain in the world. He will not be put off with the view that God plays tit for tat with men. He is appealing against the God who men believe in to God as He really is. He is bringing theology to the bar of God. That is one of the most daring things ever done, but it prepared the way for all free theological thought.

We must also keep the scene in heaven in our minds. Satan had denied that man would or could serve God for naught. The suggestion was that nobody loved God sufficiently to serve Him for Himself. That may sound a cynical view of man. It is even more a cynical view of God. It is as good as saying that God is not so good that He can win the pure unselfish love of His children. It is an attack upon the character of God Himself.

Attack after attack is made upon Job and he resists them. He is proof against every enticement of Satan. Human virtue and love are proved to be bigger than the most subtle suggestions that can be made against it. God is good enough to win the love of man for Himself. A man is good enough to give his pure love to God without looking for anything in return. And in the epilogue Satan does not appear. Apparently he sees all that is going on, and knows that he is worsted in the fight. He knows that his power has gone. God has allowed him to do his worst, and it has made no difference. The foundations of hell are shaken because one good man has kept the integrity of his soul.

That is the second victory in the book that we have to be thankful for. The first is the conviction that man is not punished always because he is suffering. The second is that God and not the devil rules the world. God is on the throne. There

may be Satan going to and fro through the earth, but he can do no more than God allows him to do. God has set bounds for him, and they cannot be crossed over. Goodness stands by itself alone. It is one of the ultimate facts of the universe. It cannot be interpreted in terms of sheep and oxen. It is the foundation of the throne of the Eternal. And God is master in His own world. He cannot be robbed of sovereignity. He cannot be overthrown. He always acts before Satan does. And He never allows anything to happen, without having at His disposal powers great enough to undo the evil when He sees that the time has come to do that. And until that time comes, He asks that men shall trust and not be afraid. That is a lesson of infinite comfort and infinitely needed in the world today. The end of this book is that the devil is silenced. He has nothing more to say. He has nothing more to do.

But that is not all. Man is not brought into the world just to prove points against the devil. The Prologue gives us the contest between God and Satan, and in that God wins. But that is not all the problem. There are all the speeches which make up the greater part of the book. What do they teach? This first.

They give the lie to the old idea that sin and suffering go together. Much of what the friends say is sound, but it had no bearing upon the question. They were good men, serious and sound, and much of what they say is beautiful and true. But their main idea is wrong, in spite of their religion. The effort to make suffering and sin go together breaks down. Whatever be the true philosophy of life that is not true. It crashes against the hard wall of facts and is broken. "Argue as you will," says Job, "I cannot believe that I suffer because of sin. There must be another theory." It is of no use for a man to set up as the interpreter of the mind of God until he knows God. That is a lesson that all of us need to learn. The real damage has not been done by God: it has been done by the foolish things that the religious have said about God. The foes of God are the members of His own household.

Job is sure that justice will be done. For one moment, in the black agony of his soul, his hope breaks out like morning light.

"I know that my vindicator liveth, and that he shall stand at the last over this dust. And after this body has been destroyed, yet from my flesh shall I see God." That is not a solution of the problem of pain. But it is stretching out towards the faith in immortality, and for something more thanimmortality in the abstract sense of the term, the faith that somewhere, Job does not know; some time, Job does not know when; somehow, Job does not know how, justice will be done, and God will stand by his side as his friend. That is the first dawning faith in the Hebrew mind of the victory of God being secured in the fields of immortality. There will be a time when we shall see God with nothing standing between. There will be a time when we shall see and all will be well. That is a truth worth obtaining.

There is one more fact. God appears. He speaks and all the earth is silent. Job has Him for himself. He does not answer his questions, but He comes. He makes Job see that He is alive, that He is great, and that He is on the side of the suffering. Job wanted God to speak, and so God speaks. Job is softened and silenced and made tender. He saw God, and that left him unspeakably humble and made him know that he was absolutely safe. He was in the arms of God, and he was safe. Whatever happened, he was safe. No pain can make a man blind to God, if he has the eye of the soul open. There is a voice that even the deaf can hear. There is a vision that even the blind can see. God and the City of God remain.

Some Modern Aspects of Paul's World.

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It isn't easy, of course, to secure a satisfactory understanding of any ancient period or civilization. It is not enough to gather a mass of facts as to agriculture, architecture, art, ethics, religion, etc. These all help, but may leave us far from an adequate conception of the real life of the period under consideration.

There is, therefore, no thought in this brief discussion of "Some Modern Aspects of Paul's World" to attempt a comprehensive review of the life of the period in which the great Apostle moved and wrought, but simply to call attention to some of the more striking features of the life of that day that parallel the life of this day, and to suggest that the gospel which proved so effective in Paul's hands then will prove equally effective in the world of today if given the same full and positive and enthusiastic presentation.

I. The Census.

In the beautiful Christmas narrative in Luke's gospel it is stated that Joseph and Mary went to Bethlehem because Caesar Augustus had decreed "that all the world should be taxed," and that all should go "to be taxed, every one into his own city."

Sir William Ramsay[1] tells us that forty years ago, or even less, most writers on the New Testament held to the theory that Luke had invented this story of the enrollment to explain how Jesus come to be born in Bethlehem when his parents lived in Nazareth. In fact, they had little respect for Luke as a historian at any point. But facts have no consideration for the opinions of men, and now these writers are completely antiquated as far as their opinion of Luke as historian is concerned.

Discoveries in Egypt and elsewhere have now shown not only that a census was taken in Judea in the year of our Lord's

1 "The Bearing of Recent Discovery on the Trustworthiness of the New Testament," Ch. XVIII.

birth, but that such enrollments were taken every fourteen years (possibly with occasional slight variations) until 258 A.D. The United States was the first modern country of large area to institute a census, and from 1790, when the first census was taken, we have felt ourselves in this respect in the vanguard of the nations. But what we thus led the modern world in inaugurating on a big scale, Rome eighteen centuries before had begun to do over a larger area inhabited by many times as many millions of people. At the present time we have carried on our census system for one hundred and forty years, but we must still carry on for more than one hundred years before we shall have equalled the records of the Romans.

One feature of Roman census taking seems to us quite burdensome and unnecessary, viz., that every one had to return to "his own city" to be enrolled. Also this regulation seems "opposed to the general tendency and to the best side of the Augustan system",[2] for many of the Emperor's measures "showed that he was aiming at a progressive unification of the whole Roman world through the weakening of the merely national or tribal unions and the encouragement of oecumenical patriotism and sense of common and universal brotherhood." Just why this broad purpose of the Emporor was allowed to be cut across by this census regulation is not made clear by any discoveries that have yet been made. It has been suggested that the government held to the "principle that every man had a place of origin in which he had his proper place of activity and to which he could be held in the public interest"; that this principle of the proper home of the individual is "an old Oriental fact" that is based "deep in human nature" of which the government took advantage. Perhaps these constitute the basal reasons for the regulation, but one hardly feels satisfied with them. At any rate, it gave people a sufficient reason for visiting "the old home" every fourteen years!

According to the best chronology, Paul was born about 6 A.D. and may possibly have been registered as an infant in the census of that year. If so he was enumerated in five cen-

2 The quotations in this paragraph are from Ramsay, op. cit., pp. 266-269.

suses, those of A. D. 6, 20, 34, 48, and 62. Unless for some reason he was exempt from the regulation Luke mentions, he must have returned to Tarsus for these enrollments wherever he may have chanced to be.

As now, so then the census often brought to light some remarkable facts. The census of A. D. 48 came while Paul was in the midst of his missionary activity. It was conducted by Claudius, and Pliny tells us that a man was found at Bologna who gave his age at 150. This great age aroused the Emperor's attention and investigation was made of the records of previous enrollments. It was found that his statements on those occasions corroborated his claim to have lived a century and a half.

Did Paul hear of this particular incident and discuss it with his fellow-workers? And was the average span of life in those days as long as, or perhaps longer than, it is to-day? One wonders. At any rate Paul's world had a rather modern census.

II. Roads and Travel

One of the outstanding activities of the last twenty-five years in our land has been road building. Up to the end of the thirteenth century paved roadways outside of cities and towns were scarcely thought of. There were roads, of course, and some of them very well adapted to the demands of those days, but the coming of the automobile changed the whole situation. Roads which were quite satisfactory for horse-drawn vehicles with a maximum speed of perhaps ten to twelve miles per hour were not at all satisfactory for self-driven vehicles capable of making thirty miles an hour with ease.

And so we began to build our modern, hard-surfaced roads. At a cost of hundreds of millions of dollars—much of which the generations following us will have to pay—we have built tens of thousands of miles of paved highways connecting the east with the west and the north with the south. Over hill and valley and mountain range they lead to-day into almost all sections of our country. And as we drive over them we find milestones along the way giving the distance from this city or

that; service stations to supply the necessary gas, oil, etc.; nicely kept auto-camps for our accommodation at night; maps for our direction and even literature pointing out and describing the points of interest along the way. Surely, we think as we glide so comfortably over these highways, the world never before has seen such roads as these. But again history deflates our pride as a nail or a sharp stone deflates our tires.

In the Rome of Paul's day, at the rear of the Rostra—"the platform for harangues delivered to the Roman people"[3]—stood the "Golden Milestone", a pillar coated with gilded bronze, out from which passed the five great roadways which led to all parts of the Roman Empire, and on which were inscribed the names of these roads and of the chief towns to which the roads led. The traveller could start out on one of these roads and, with only a brief voyage here and there, go from Rome to Alexandria, thence through northern Africa to Carthage, thence through Spain and France to northern Britain, return by way of Leyden, Cologne and Milan then eastward to Constantinople through Asia Minor to Antioch and on to Alexandria again. Thus he would go about the whole circumference of the Roman Empire a journey of more than 7,000 miles, and during the whole distance he would be able to measure his progress by milestones along the way. He would also be furnished with maps of the routes giving the distance from place to place and all necessary directions as to turnings. He would find stopping places for the night provided for him and a system of postal conveyances used by the government. And, most amazing of all to us, he would find in some places literature calling attention "to the sights worth seeing on the way."[4]

Unlike our highways, these Roman roads were built primarily for military purposes. As far as possible they went straight from point to point. Those Roman engineers were not inclined to go around a hill that could be gone over, or to shrink from cutting through a rock to the depth of sixty feet or so. They did not avoid a river, but bridged it with a solid structure such as often remains in use to this day. If they came

3 Tucker, "Life in the Roman World of Nero and St. Paul," p. 104.
4 Ib., p. 19.

to a marsh, they drove in wooden piles and laid their road on them. If a deep narrow valley confronted them they built a viaduct on arches.

These roads were meant for permanence. They were ten to eighteen feet in width, made of three layers of material covered with closely-fitting many-cornered blocks of stone, all with a sufficient upward curve to throw off the water. Along the chief roads were sidewalks covered with some kind of gravel. Parts of these old roads, such as the Appian Way over which Paul travelled as a prisoner to the Imperial City, have remained in use until the present day. One hardly feels that our modern engineers have met the highway construction problems of these days as successfully as the Roman engineers met the same problems of their day.

Over these magnificent highways passed the military units of the Empire and the traffic of the times. The poor man rode on an ass or plodded along on foot with his garments well girt. The better provided rode a mule, the still better to do or the official, a horse. The richer and more easy-going travelled in some form of carriage or in a litter similar to the oriental palanquin. The carriages used were of several kinds, two-wheeled, four-wheeled, heavy and light. The rich man would travel in a coach, painted and gilded, cushioned and curtained, drawn by a team showily caparisoned with expensive harness and colored cloths. Many would be accompanied with one or more slaves. In addition to these many travellers and their retainers and baggage would be the necessary movement of merchandise. Beyond question in the more populous areas, and especially near the larger cities, the traffic must have taxed the capacity of the highways as much as in our country to-day, and probably more.

If the traffic on the Roman roads of the first century lacked the speed of that on our roads today, it was far more colorful. Asses, mules, horses; two-wheeled, four-wheeled wagons; carriages of many types and colorings; merchandise of all kinds; people on foot riding asses, mules, horses, or in carriages or litters; soldiers in uniforms and with military equipment; ser-

vants in liveries; the rich in their beautful raiment, the poor in their drab and inexpensive; single individuals, groups and caravans; people of many different tongues from the north, the south, the east, the west—what highway in America to-day could show such variety and color?

III. The Cities.

The world through which Paul moved was full of cities. In Italy alone were 1,200 cities and towns. In Asia Minor were 500 more. In Egypt were forty cities of importance. "In the first, and still more in the second century of the Empire," says a recent writer, "the world was studded with more beautiful cities than at the present day."[5]

Some of these first century cities were of large size. Antioch in Syria, whence Paul was sent forth on his first missionary tour, had probably 500,000 people. Alexandria had about 750,000. Gibbon estimates the population of Rome at 1,000,000, Conybaere and Howson place the figures at 2,000,000. If Gibbon was right there were only three cities in the United States in 1920 having a larger population, and if Conybeare and Howson's estimate be trustworthy, there were only two.

The records of the past and the ruins still to be seen assure us that these ancient cities were beautifully adorned. Rhodes had within her boundaries 3,000 statues. Antioch had its broad street with colonnades running the full length of the city and extending four miles beyond it and said to have been lighted at night. Ephesus boasted not only the great theatre into which the mob stirred up by Demetrius, the silver-smith, and his fellow craftsmen rushed when Paul was driven from the city, but also the still more wonderful Temple of Diana, 425 feet long, 220 feet wide, with its 127 columns each the gift of a king and 60 feet in height, a building justly celebrated as one of the wonders of the world. Rome pointed with pride to its magnificent Pantheon and the Mausoleum of Augustus rising 220 feet into the air. But the greatest adornment of the Imperial City was Nero's "Golden House". This structure reach-

5 Angus, "The Environment of Early Christianity," p. 36.

ed from the Palatine hill across the valley to the opposite hills It had almost countless chambers and included "fields and gardens, meadows and forests and even a lake."[6] In it was a statue of the Emperor 120 feet high. "Its walls were overlaid with gold and adorned with precious stones. The banquetting rooms were decorated with carved and gilded ceilings, so arranged that they might be changed to conform to the various courses of the meal, and so constructed as to shower perfumes and flowers upon the guests."[6]

These numerous, large and beautifully adorned cities of Paul's world were quite modern in other respects. They had their building problems. The tendency then as now was to build higher and higher. Augustus ordered that in the Imperial City more secure foundations must be used and that dwelling houses should be limited in height to 70 feet. They also had their traffic problems. We are told that in Rome, all through the morning and afternoon for ten hours, all traffic of vehicles was forbidden, except for special processions and emergencies, and yet the crowds were often difficult to pass through. The hot-air system of heating was employed in some of the homes of the first century cities and public bathing facilities were provided on a lavish scale.

If we may judge from what has been found at Pompeii, a modern man would have been much at home there on election day. All classes voted and the interest was intense. Dill says, "We can still almost hear the noise of election days among the ruins of Pompeii."[7] At least 1,600 election notices painted in red and black have been found about the walls of this stricken city. With modern names some of them would readily pass for twentieth century placards. Take as an example this one, "The barbers wish to have Trebius as aedile;"[7] or this, "The fruit sellers, with one accord, support the candidature of Holconius Priscus for the duumvirate."[7] Verily political organization of local groups is not new. Did Rome have her Tammany under another name?

6 Breed, "Preparation of the World for Christ," p. 407.
7 Dill, "Roman Society from Nero to Marcus Aurelius," p. 211.

Municipal officers were usually six in number—two duumvirs, who were highest in rank, two aediles, and two quaestors. Every fifth year the two duumvirs were replaced by two quinquennales who were elected for the purpose of conducting the municipal census. Back of these city officers proper was the local curia, made up usually of 100 ordinary members and a considerable number of patrons and other extraordinary members. Very considerable powers were vested in this body. In certain cases appeal might be made to the curia from the decisions of the duumvirs, and these officers must consult the curia in their control of games and festivals, and in the finances of the community. In such matters the decision of the curia must be executed by the officers. The members of the curia were entitled to places of honor at games and festivals, to a free supply of water from the public sources, were exempt from the more degrading forms of punishment, and enjoyed other perquisites and honors which varied with the locality.

In at least one respect the cities of the first century had gone the cities of today one better. Their officers were required to pay for the privilege of serving them. The amount required was not uniform. In an obscure place like Thamugadi (Timgad, a Numidian town only a few leagues from the Sahara) the honorarium to be paid on admission to the duumvirate was $160, to the aedileship $120. At Pompeii the newly elected duumvir paid more than $400, and in the larger Italian cities doubtless much more.

These fees paid by the officers of the cities on entering upon their office or dignity of course constituted only a small part of the income of the municipalities of those days. Other sources of revenue were lands, mines or quarries owned by the city, the public baths, shops and stalls in public places, the supply of water to private houses or estates, and sometimes port dues and tolls. The citizen of today, transplanted into Paul's day, would have missed greatly one note in the economic complaint of that era, for direct taxation was hardly known as a source of revenue. But we may rest assured the complaint was there even though the abomination of mounting direct taxation was still in the future.

In still another respect the cities Paul knew were quite modern. They were almost as cosmopolitan as any of our modern cities. Business, wealth, ease and safety of travel, governmental enterprises, etc., had led to a great mingling of the peoples of that old Graeco-Roman world. Almost any city of much size would have been able to produce individuals and groups of various racial characteristics and languages, and in the larger cities there would be found representatives of practically all racial groups within the boundaries of the Empire, and doubtless some from beyond its boundaries also.

IV. Millionaires.

All ages have their comparatively rich people and evidently the first century had its full quota. Dill in his "Roman Society" characterizes the time of Pliny the Younger (61-c114) as "an age of colossal fortunes."[8]

Many of these huge estates had been built up through trade, others through agriculture, and some, probably, through the practise of the professions. For Pliny the Elder tells us that the distinguished court physicians, the two Stertinii, had an income that ranged from $10,000 to $25,000 a year, and we know also that in the year 64 a pleader who had taken up a cause for some one other than a dependent was allowed by law to charge a fee of $500 and there was no statute against receiving liberal presents in addition to this sum.

Some of these vast fortunes were, of course, passed from one generation to another in the same family as with us today. Herodes Atticus, "the prince of benefactors in the Antonine age",[9] is a case in point. His family had been of high rank for generations and they had possessed "apparently inexhaustible resources."[9]

The rich men of Paul's day, however, evidently found themselves in an economic and social environment that differed much at some points from that of today. For one thing, a considerable portion of their wealth was in slaves. An ordinary room slave was worth about $100; one with more special skill, per-

8 Ib., p. 224. 9 Ib., p. 225.

haps $250; while the value of a muleteer "too deaf to overhear private conversation in a carriage" might be $750; those with educational or artistic accomplishments might be worth $1,000 and upwards each.

The chief difference, however, in the environment of the rich of that age and of this is to be found in a peculiar pressure which public opinion brought to bear on the possessors of great wealth in those days. In America today public opinion allows a rich man to do as he pleases with his wealth as long as he shows a decent regard for the rights of others. He is not particularly condemned if he goes on adding to his wealth as long as he lives and then transmits it all to his heirs. The feeling of the people evidently is that a rich man does not need to be generous in the giving of his wealth to the public welfare unless he wants to. But that was not the attitude of the public in Paul's world. Not only was the wealthy man expected to pay for the privilege of serving in an official capacity, as has already been noted, but he was also expected to give largely toward the public welfare. He had considerable range of choice as to how his gifts should be applied, but he was expected to give.

And the public benefactions of men of wealth were enormous. Pliny the Younger was not a very wealthy man, but he gave Como, his native city, nearly $45,000 for the foundation of a town library, with an annual endowment of more than $4,000 to maintain it; also $20,000 to $25,000 for the support of boys and girls of the poorer classes. It has been calculated that he gave in all to his early home more than $400,000, besides many other gifts bestowed elsewhere. The Stertinii referred to above exhausted their ample fortune in benefactions to the city of Naples. Crinas spent perhaps $400,000 on the walls of Marseilles. A private citizen bore the cost of an aqueduct for the city of Bordeaux at an expenditure of approximately $800,000. The Atticus mentioned above lived over into the second century, but his munificence was only an exceptional example of what was common in the first century. His benefactions extended to cities in Italy as well as to Corinth, Thessaly, Euboea, Boeotia, Elis and pre-eminently Athens. "He

gave an aqueduct to Canusium and Olympia, a race course to Delphi, a roofed theatre to Corinth. He provided sulphur baths at Thermopylae . . . . He aided in the restoration of Oricum in Epirus, and liberally recruited the resources of many another decaying town in Greece. But Attica, where he was born, . . . was the supreme object of his bounty. . . . . He restored the ancient shrines and stadia with costly marbles. And, in memory of Rhegilla, his wife, he built at the foot of the Acropolis a theatre for 6,000 spectators, roofed in with cedar wood, which to the eye of Pausanias, surpassed all similar structures in its splendor.''[9]

Were, these millionaires then of the first century so much more unselfish and public-spirited than those of today? One would hardly dare to say. As seldom in historic times, wealth was generally regarded as a trust, a possession in which the community had a right to share. Never was there an age in which the rich more frankly, even recklessly, acknowledged this imperious claim. But the motives which led these wealthy citizens to undertake such enormous and often ruinous expenditures for the common good or pleasure were complicated. Much of selfish ambition and love of popularity entered into them. ''The passion for prominence was probably never stronger.''[10] That the city shsould honor its benefactors and that those whom she raised to places of distinction should show their gratitude by ministering to the comfort or the enjoyments of the people was a recognized principle of public life. But when we have admitted all that is vulgar in these mixed motives of munificence, we cannot fail to recognize that among these countless benefactors many were animated not only by a high sense of duty, but also by a real ardor of public spirit. They wished to live in the love and memory of their fellows and had a rare understanding of the duties of those who are rich. We may not be compelled by the facts as we know them to admit that the wealthy of Paul's day surpassed in unselfishness and public spirit those of today, but we probably will have to admit that they more readily and extensively acknowledged their responsibility to share their wealth with their fellows.

10 Ib., p. 231.

Just what was it, one wonders, that made the responsibility of wealth so clearly evident in that old Graeco-Roman world? And if one knew that, would he know just what is wrong at that point in our civilizatiion of to-day? One wonders. At any rate, Paul's day had its millionaires and seemed to know even better how to manage them than we do.

V. World Culture.

Some groups among us these days are beginning to herald a world culture. They claim to see it just ahead if they do not themselves already possess it. They speak of it as a thing greatly to be desired and seem to regard it as a new thing under the sun.

Doubtless we are moving towards a world culture and may have come a long way in approximating it. Undoubtedly the learning of the world is becoing somewhat uniform among the more intelligent circles, and in the printing press, the radio and the "movies" the world today possesses marvelous instruments for the rapid dissemination of knowledge. But the fusion of national and racial cultures into a real world culture is not accomplished in a day, even with all the advantages of this modern world. And one is rather safe in saying that in Paul's world there ws a completer fusion of cultures than is to be found anywhere in the life of this age. If the expression "world culture" cannot be applied to condition in Paul's day it surely cannot be applied to any other period known to history in similar fulness of detail.

The religions of the Greeks and Romans had met and mingled. The Jews had been scattered almost everywhere in the Mediterranean world and their teachers had been widely disseminated. The mystery religions from the east began their march through the Graeco-Roman world as early as the fifth century B. C. The Great Mother (Cybele), Adonis, Sabazios, Isis and Serapis, Mithra—all had entered the field of competition with the old Greek and Roman deities and had their devotees in practically all walks of life.

The demands of the day were for a universal religion. The growing sense of the unity of mankind created a prejudice against any national religion. As man was one, his religion should be one. "In the days of Cicero the universality of man's religious nature was as common a tenet as when the study of comparative religions began among us." A kindly tolerance had arisen in religious matters. "Never was there a more tolerant age than that in which Christianity appeared." Barriers of race and religion had been thrown down. Religious syncretism was the hallmark of the period. The priesthoods were not exclusive. The same individual might serve as a priest of the Phrygian and Persian cults and also as an official in the state cult. There was no jealousy among the deities. Several might be accommodated in the same temple. Men were willing to try every religion and philosophy extant. It was fashionable to acknowledge allegiance to the gods of the Nile, Syria, Persia, Samothrace, Greece and Rome. Even the synagogues of the Diaspora were fruitful seedplots of syncretism. Into them came Greeks and Romans, Syrians and Persians and islanders of the archipelago, and there they learned to know each other and the people who were "the intermediaries between East and West." The belief in monotheism was practically general and led men more eagerly to search for the One. Men believed with Plutarch that all worshipped the same God, he just had different names in different languages. The syncretism of the age was nowhere so active as in the blending of the gods into one.

Furthermore, every living religion had become missionary, and even philosophy had left off speculation to play an important part in supplying religious guidance on universal lines. Platonist or Aristotelian, Stoic or Epicurean, Cynic or Pythagorean, all the different schools had their preachers in the field conducting a "great propaganda of pagan morality."[11] The Stoics and the Cynics were especially active. Their representatives followed the high ways and frequented the cities and towns bent on the cure of souls. It is perhaps not amiss to liken their work to that which the Salvation Army does in our day. Sometimes their preaching approximated modern conceptions

11 Ib., p. 346.

of its functions, at other times it dealt with subjects and used a style unknown to present day pulpits. The life of Apollonius of Tyana may be a romance, yet "the preaching, at least, of apollonius seems to belong to the world of reality."[11] He was familiar with all philosophies and religions. He was both a ritualist and a mystic. He was also a preacher of a higher morality. From the steps of temples he pointed out to great audiences their faults. To the people of Ephesus he taught the duty of brotherly helpfulness. In Smyrna he lifted up his voice against factious strife. At Olympia, to a crowd intent on the strife of athletes, he pressed the claims of wisdom and courage and temperance. At Rome in the days of Nero he moved from temple to temple inciting a religious revival.

But this propaganda was not limited to such an intellectual aristocracy as Apollonius represents. In Lucian's time Dill says, "Everywhere might be met the familiar figure, with long cloak and staff and scrip, haranguing in the squares or lanes to unlettered crowds."[12] What was so extensively true in the second century evidently was only a little less true of the first. Common, ignorant folk had caught the passion for apostleship. Fresh from the forge, the carpenter's bench or the slave prison, they went forth with more or less sincerity to make their contribution to the seething thought life that was laying hold on the masses.

But all this development of world culture, this unmatched mingling of religions and philosophies, this "great propaganda of pagan morality", this long search for a universal religion, had not brought peace to men's minds and hearts. As Glover says, the world of that day presented "a picture of a world astray. All the right instincts are there, but they are scattered and working against one another." Progress could "only begin again when the scattered elements were reunited, and what belonged together came together again. . . . . Meanwhile, the world was in a pitiful welter of half-truths—manifestly wrong at every turn."[13] World culture had produced world chaos in thought and life.

12 Ib., p. 342.
13 Glover, "Progress in Religion to the Christian Era, pp. 349, 350.

Will the world culture now developing, as it becomes more evident throughout the earth, produce any happier or more humanly wholesome results in the twentieth and twenty-first centuries than in the first and second? And if the gospel met the world culture of the first two Christian centuries and mightily prevailed in the midst of it, why need the gospel be impotent or its proponents fearful or hesitant amid the developments of this age? However far world culture may develop in the future it will present no essentially new environment to the gospel of Christ.

Preachers As Interpreters of the Bible.

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As Preachers of the Gospel how far have we failed as students of the Bible or its Interpreters, if at all, by Catering to the Superficial, Practical, Sensational?

This question was provoked by the glaring contrast between several outstanding addresses recently given here and the average sermon. There is a wide difference between a preacher and a minister; the former has much to do with subjects, texts, interpretations, applications, appeals, magnetism, scholarship and finish; the latter is concerned with all sorts of service in a parish of average people with the extremest diversified needs and wants.

The Bible has become to me an expanding department store of life. We too often make it a thesaurus of pertinent confirmatory texts, subjects and illustrations, a source of compliment or a resort for the enforcement of some ideal or order.

This generation is not seeking a "sign". The high-brows are digging into nature animate and inanimate for new elements, forces, remedies, philosophies, readjustments of social conditions that will level the hills and fill up the valleys; the masses seem bent on diversion, entertainment, nonchalent drifting.

Where is the Holy Spirit? Many New Testament passages indicate that He was to administer the vitalities and glories of the kingdom, elate and elevate the disciples above their former selves and their fellows, make them channels of compelling conviction, and was openly and constantly recognized as the potential agency in winning new disciples. Does He now speak to churches and preachers? What, and with what result? If not, why not?

The Preacher.

He is neither better nor worse than others; not a cad or a dolt, not a genuis or a wit. His calling and training make him

a specialist in ethics and religion but do not endow him with extraordinary acumen above that enjoyed by a student of electricity, aeronautics or bee culture. His grasp of truth, persistency of boring into it, clothing it in lucid terms, adding choice specimens to his vocabulary, presenting it in a moving way is largely a matter of personal ability. Being a preacher does not necessarily invest one with unnatural power. Some cannot be students; they have not the tilt. Some cannot be popular; they do not possess the magnetism. Others may be both without strained effort. How get the best results.

The Preacher as a Student.

Only a few can be students, but all may be studious. There is no substitute for study, digging into a subject; a crisp quotation with a smile will not do. It is easy to study the first few years out of college or seminary—the habit is still regnant; but when class-room urge is removed and one has to 'roll his own,' sustained concentration upon the hidden springs of life and the abiding relation of all men to the Source of Life, it is not so easy and we choose the softer way of reviewing a book, sandwiching an ode, elaborating an illustration or in some way pandering to the tastes of the groundlings. A brother preacher said to me, "I am going to get the people this winter or close my church." He got them with Shakespeare. In May I asked him if he got them. He replied, "Yes, but I did them no good."

Is the preacher an entertainer, and explainer, an illustrator, adviser, diagnostician, nurse, surgeon or a physician under orders? I say, the last. He is to prescribe remedies, not to please patients. There is a way of presenting the truth that is neither threatening frowns or seductive smiles. It is the medicine that cures and educates personal and corporate life. If a church be of God's planting there is a spray that will purge and make it fruitful.

If we agree that a church is a body of baptised believers, that the Bible is the Word of God, that the Holy Spirit dwells in the churches to accomplish the Saviour's purpose, that the minister is called of God as an undershepherd, we must also

agree that there is no warranted excuse for unfruitfulness. We often say unconverted members, chattering critics, unspiritual men, a sport-crazed generation, call for a new and different message. Well, my Shakespeare friend admitted his folly and failure. A preacher will as surely fail by using the arts of legerdemain as the magician would fail by following the program of the preacher. If the average man undertakes to win his people by a feeble imitation of popular diversion he is headed for the rocks; if he makes excursions with them into modern philosophies he is headed for the mud. God is not in the spasms nor in the wind. A few upstanding geniuses get away with it but their imitators do not.

The Bible.

It is becoming a serious question with many devout students whether the Bible is to be taken as a contemporaneous religious authority or not. It was when, and to whom, it was first given. People were children then, we are grown now. Preachers must be up to date,—to the last minute,—which means that they must discard the major part of this child's Bible holding that only such promises and principles as obviously relate to our conduct and safety are at all relevant now.

Mr. Barton is right in calling this an Unknown Book. Who regards it as a pharmaeopoeia of remedies for every possible pain or passion of human life; who can instantly apply the medicine prepared by the Great Chemist for any disease or deformity, who writes prescriptions of the long ago that never grow old; who goes before his people with a conviction that his message is not an inference but one for which God assumes the responsibility? Jesus resolved his doubt, appeased his appetite and staggered his tempter by pouring a single drop from the dusty bottle of Deuteronomy,—"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God". A ready knowledge of the Bible is necessary to our effectiveness and fruitfulness. It is a book for texts, themes, principles, philosophies, doctrines, methods, vitalities, team-work, impulses, inspiratons, expectatons, necessities.

The average preacher should be more familiar than he is with his Bible as a whole, with the Old and the New Testaments, with the separate books, the circumstances and purposes of their production, their application to their own and to our times, their key-notes, their choice passages. To read or study the Bible as literature is to misprize it. C. H. M.'s Notes on the Pentateuch is a pertinent illustration of how much fine gold a devout searcher may yet discover in these disused mines.

If a man studies his Bible, interprets it in orthodox terms, strives earnestly to draw his people apart into a separatist camp; if he attempts to crowd them back into the thought forms of the renaissance, or beyond, is he not in danger of being stale, obsolete, unattractive and unwanted? Yes, but there is a remedy—STUDY. Study, learn and become handy with new words. Cull from the daily paper, magazine, popular fiction, science, travel, invention, discovery. Get a new word a day. Use it. Pour living truth into these new-coined cups, fill them up to the brim. Discard the over-worked, smooth-worn terms of the doctrinaire. Capture the language of your contemporary equals. Hard work? Yes, but it will pay.

The Bible is an inexhaustible mine of life wealth. In it there is a true picture of every possible experience taken by the Master Photographer, an illustration for every truth, a philosophy that dwarfs the struggles of the modern near-greats, a courage that laughs at king's decrees, a faith that transforms nations, a hope that does not dim, a love that wields a brotherhood more intimate than that of the angels, a foundation more sure than that of the earth and a prospect more alluring than our extremest conception.

The Bible is a Life Book. The people need it. The groups that preach it are growing faster than those that do not. The multitude will crowd upon us to hear the Word of God. It is to the personality what bread is to hunger. It is God's only publication. It contains more valuable material than the buried treasures of ancient monarchies, than all the libraries old and new, than all scientific books of all ages, than metropolitan dailies, the myriad cargoes of books of all dead and living lan-

guages. John said the world itself would not hold the books that might be written about what Jesus said and did. In this book God has done his best. It will never be changed. On the day of final assize the Books, that is the Bible, will be opened and by it we will be judged. The preacher is a teacher of this book, a herald of its truth, a channel of its vitality, an applier of its remedies, an advertiser of its effectiveness, a reflector of its illumination, a custodian of its riches, a dispenser of its nourishments, the only man, angel or demon bearing a captain's commission of leadershp in the army of the Lord of Hosts,—and should he know his Bible?

The Holy Spirit.

There is yet another reason why we should put wax in our ears and lash ourselves to the mast when we hear the siren voices. Men, institutions, education, moral ideals, civilization are all in imminent danger; they may be lost. There is much power in public appeal, keen discriminating intellections, advertising high ideals, in espousing ethical and charitable counsels, in characters above suspicion, habits of devotion, a sympathetic ministry, a compassionate application of the truth, but the power generated by these may be only temporary. They are exciting; to God belongs the power. He gives the increase. He watches over his word to perform it. He convicts the world. He explains and enforces the program to both saint and sinner. He opened Lydia's heart. He turned the light on this dark world while Peter preached that poor sermon. The Acts is a book of samples of what He did and can yet do. The Word is His sword. The career of such an one as D. L. Moody is a greater miracle than raising the dead. He filled the prophets with facts unborn as yet for a thousand years. He filled the Saviour with all wisdom. He was promised to believers and to their children and to them that were afar off even as many as the Lord our God shall call unto Him.

I am simply restating what we all believe—lest we forget. A preacher's temptation is not so much to yield to the grosser immoralities as to neglect the most effective industry. We are

often more eager to be popular than to be powerful, avid for the praise of men, apathetic toward the approval of God; spend more time in learning what people think than in what He says.

No, No. I do not support a cloistered ministry, the monk or the nun, but am saying the preacher of the Gospel, the interpreter of the Bible, is a man marked for a definite task and his ransomed power should be dedicated to it with a dextrous use of the knowledge and equipment furnished by the Taskmaster. We do not know the Bible as we ought. We are not to try to stop a retreat by imitating some one who is leading his constituency forward. God is responsible for His Word and He assumes accountibility for its effectiveness if given a reasonable chance.

The preacher must study, turn up the fallow ground, winnow the seed with care, cultivate with discriminating wisdom confident of the early and latter rains. His words must be heated with enthusiasm and fervor. He must put all he is into them. The attendance of an auditor is not arrested by a feeble grip, the Holy Spirit does not operate through an unwilling enthusiasm. General Booth when asked the secret of his success said: "God has had all the love of my heart, all the power of my will, and all the influence of my life." The preacher must expect results. This strengthens faith, enlists attention, quickens the corporate life, provokes a crisis of conscience in the auditor, stimulates a decision of the will and invites the operation of the Holy Spirit.

I have purposely omitted the preacher's prayer life in order to lay greater stress on his duty of hard study.

Palestinian Place Names in the Gospels and the Acts.

By Professor J. McKee Adams.

In the following survey of topographical references occurring in the Gospels and the Acts, two groups of important centers are shown. The first group includes several Old Testament communities whose history may be regarded as coextensive with Israel's occupation of the land of Canaan. In a few cases, on the other hand, there are evidences that justify us in dating these early settlements prior to the Hebrew conquest. It is interesting to observe that, while some of these cities had passed away long before the dawn of the Christian era, others were continuing in the processes of life. In the second group are found the New Testament towns whose beginnings, for the most part, fall in the period between the Restoration and the Graeco-Roman era. Though none of these places is definitely mentioned in the Old Testament, a few might have existed during the earlier period.

Now if one will review both groups in order, making careful notation of the geographical position of every place mentioned, he will get an impressive picture of first-hand contacts made by Jesus, the Disciples, and the Apostles in the early years of the Christian movement. While it is customary to think of the ministry of Jesus as having been spent almost exclusively in the land of Palestine, it is not realized how little of the country was actually traversed by Him in the earthly course of His life. In the Gospels, for example, there is an apparent swing from the vicinity of Jerusalem and the southern highlands to the upper sections of Galilee, the circle of the nations, thence northeast to the plateau of Bashan and to Gilead beyond the Jordan, but not extending sufficiently to the south to include the populous district of Moab in the region of the River Arnon. In the Gospels there is no reference to the coastal area south of Mount Carmel, nor the densely inhabited territory of southern Palestine in the vicinity of Hebron, Maresha, and Beersheba.

Indeed, we cannot be sure that Jesus or the Apostles ever visited Bethlehem, the City of David, only six miles south of Jerusalem.

On the other hand, in the Acts the tide breaks over the bulwarks of the central highlands north and south. In these accounts one catches the first glimpse of the maritime plains in their relation to the spread of Christianity. Here the plains of Philistia and Sharon come into the picture with the flourishing centers of Gaza, Azotus, Joppa, Lydda, Antipatris, Caesarea, and Ptolemais north of Carmel. Significant also in the Acts is the evangelization of Samaria, the ancient capital of the Northern Kingdom. Though Shechem is mentioned in the speech of Stephen, there is no record that the Gospel was ever proclaimed in this sojourn-home of Abraham and Jacob. Finally, Hebron and Beersheba, the great outstanding patriarchal centers, are not mentioned either in the Gospels or the Acts.

In presenting this survey, it will simplify matters to consider these cities and sites in orderly groups. The scheme here adopted serves fairly well the end in view. First, *Palestinian Places Name Common to the Gospels and the Old Testament;* secondly, *Palestinian Place Names Common to the Acts and the Old Testament;* thirdly, *Comparatively New Centers Named in the Gospels and the Acts;* fourthly, *A Group of Topographical References in the Gospels and the Acts.*

1. *Palestinian Place Names Common to the Gospels and the Old Testament.*

Appearing in this group are Ephraim, Bethlehem, Jericho, Jerusalem, Ramah, Sodom, and Gomorrah. The list is short but very suggestive. With the exception of Jerusalem, the principal religious, social, political, and economic center in Palestine, we present these old foundations in the order named. The significance of Jerusalem will be set forth later in another connection.

Ephraim, the first of these cities, is mentioned as a place to which Jesus retired when leaving the environs of Jerusalem. Its location is not definitely known, though described by John

as being in the wilderness.[1] The town must have been of some importance during the period of the disruption of the Kingdom when Abijah snatched it from Jeroboam.[2] On the whole we know little of its role among the cities of Judea in the New Testament era. The site is probably represented by the modern Et Taiyibeh four miles northeast of Beitin (Bethel). It is quite likely that Jesus was in this territory when experiencing the temptations.

Bethlehem is well known.[3] It stands on one of the most historic sites in all Palestine with continuous traditions from the patriarchal age to the present. The city is located in the hill country of Judea, six miles south of Jerusalem. The name of the town signifies "house of bread." At the entrance to Bethlehem, Benjamin, the son of Rachel, was born. In this vicinity lived Boaz and Naomi; hither came Ruth the Moabitess to cast in her lot with the people of Jehovah, an act which placed her in the favored ancestral line of Jesse, David, and Jesus.[4] Here in this city of David was Jesus born of Mary.[1] The modern town, with a population of approximately 12,000, stands over the beautiful fields where shepherds guarded their flocks. The center of Bethlehem is the Church of the Nativity, perhaps the oldest Christian edifice in the world. It was originally built by order of the Emperor Constantine, in 330 A.D., being placed over the supposed place of Jesus' birth. In a portion of the massive building is a chapel dedicated to the memory of Jerome who is said to have labored here in the production of the Latin Vulgate from the Greek and Hebrew Scriptures. The conical hill, plainly in view to the southeast of Bethlehem, towers over the site of Herodium, a royal retreat for Herod the Great. The city was founded to commemorate his victory over the Jews. Somewhere in the vicinity of Herodium was the Mausoleum of Herod. There is no evidence that the ministry of Jesus and the disciples included Bethlehem, or that the Gospel was ever proclaimed in the city of His nativity apart from the announcement by the angels.

1 John 11:54.
2 2 Chron. 13:19.
1 Luke 2:4, 11.
3 Matt. 2:1, 5, 6, 8; 3:16; Luke 2:4, 15; John 7:42.
4 Compare Ruth 1:15-19; 4:13-22.

The next in order is *Jericho,* the Old Testament city of Palm-Trees[1], which appears during the ministry of Jesus as a favorite Herodian resort. The old mound-city of Jericho, whose walls fell down before the Israelites in 1400 B. C., lay in desolation until Hiel the Bethelite rebuilt it in the reign of Ahab.[2] There was nothing pretentious about Hiel's Jericho, though the town continued until the period of the Captivity and the Return. The Jericho of Herod's day, forsaking the old site, was located about two miles to the southwest at one of the principal approaches to the Judean hill country. On the western border of the town flowed the Wady Kelt, perhaps the Brook Cherith where Elijah was fed by the ravens.[3] The whole plain east of this stream is covered with ruins. Jericho stood about six miles from the Jordan River, the connecting point for all roads out of central Palestine for the districts of Gilead, Moab, and the East. Through it ran the great pilgrim highway from Galilee to Jerusalem by way of Perea. The city is mentioned six times in the Gospels.[4] Special attention is called to its association with Zacchaeus, Bartimaeus, and the Good Samaritan. Josephus informs us that Herod the Great's death occurred at Jericho, the burial at Herodium.[5] Finally, Jericho of the Crusaders was situated east of the Roman city, the exact site being marked by the modern town of Ericha.

Ramah is referred to in connection with the slaughter of the children at Bethlehem.[6] The term denotes a high place or eminence. Since there are six cities mentioned in the Old Testament by this name, exact identification is almost impossible. It is probable, however, that the principal Ramah was situated in the territory of Benjamin. The present imposing mound of Er-Ram on the main highway between Gibeah and Beeroth is generally accepted as marking the site of the ancient city. There are difficulties in this identification, however, particularly its distance from the traditonal tomb of Rachel at Bethlehem, six miles south of Jerusalem. But the chief objection to Er-Ram

1 **Deuteronomy** 34:3. 2 **I Kings** 16:34. 3 **I Kings** 17:3-5.
4 **Matthew** 20:29; **Mark** 10:46; **Luke** 10:30; 18:35; 19:1.
5 Josephus, **Antiquities,** XVII, viii, 2, 3.
6 **Matthew** 2:18. Compare **Jeremiah** 31:15.

is found in the statement that when Saul was going from Ramah to Gibeah (four miles north of Jerusalem) he would pass Rachel's Tomb near Zelzah on the border of Benjamin.[1] Recognizing this difficulty some have proposed the town of Beit Jaula opposite Bethlehem as the site of Zelzah. Even this would not meet the objection for the place would still be in the territory of Judah and not Benjamin. We are perhaps on safe ground in accepting the site of Rachel's Tomb at the entrance to Bethlehem, on the basis of the early reference in the Genesis narrative,[2] though this leaves unsettled the problem of Ramah's location.

Turning now to the last of these old cities (reserving *Jerusalem* for a later discussion) we have the mystery towns of *Sodom* and *Gomorrah,* mentioned in the Gospels in connection with the Galilean centers of opportunity.[3]. Their sites have never been determined. Preponderance of opinion inclines to a location south-east of the Dead Sea, though positions northwest and southwest have also been proposed. It is thought by some that Sodom and Gomorrah lie on the floor of the Dead Sea with no possibility of recovery. While the present writer has no theory to propose, the Scripture references to the twin cities obviously call for a position in the Transjordan section in the vicinity of the Dead Sea, preferably northeast. Into these mountains Lot and his daughters made their escape. The whole of this territory was subsequently occupied by their descendants, the Ammonites and Moabites.[1] Abraham, it is said, dwelt in the land of Canaan, but Lot in the cities of the Plain. It is further stated that Lot journeyed east and pitched his tent as far as Sodom.[2] It is interesting to observe in this connection that the recent excavations by the Franciscan Fathers at the northeast end of the Dead Sea show ruins of considerable extent and of great antiquity. It is believed by many that Sodom and Gomorrah have at last been recovered.

1 1 Samuel 10:2.
2 Genesis 35:19-20.
3 Matthew 10:15, etc.

1 Genesis 19:17, 30, 37, 38.
2 Genesis 13:9-12.

2. *Palestinian Place Names Common to the Acts and the Old Testament.*

Among the Old Testament place names occurring in the Acts we find some very old foundations. Two of these places, Ashdod and Gaza, represent the survival of the ancient Philistine strongholds and are of more than passing importance. *Ashdod* appears under the name of Azotus (modern Esdud) in connection with the ministry of Philip the Evangelist.[1] The city was situated in the Plain of Philistia about eighteen miles northeast of Gaza. The name of the town appears in early Egyptian records. In the Old Testament it occurs many times, being mentioned in connection with Joshua's invasion and, later, with the placing of the Ark of Israel in the House of Dagon.[2] The city continues throughout the Old Testament, the Maccabean, and the Christian periods. In like manner *Gaza,* the second of these old Philistine centers, is mentioned only once in the New Testament, coming to the front in association with Philip and the Ethiopian.[3] The city was located on the Mediterranean seaboard about two miles in the interior. Through it ran the great commercial highways into Egypt with a network of nomad trails penetrating all parts of southern Palestine. Gaza was close enough to the sea to take an interest in maritime business, but never attained any greatness in this respect since it had no real harbor. Like Damascus, Gaza was great by virtue of its natural position. Its associations with the Old Testament are numerous.[1] It stood on the road to everywhere, being consequently at the heart of everything. Situated along the edges of a well watered and fertile country, the city was practically self-supporting. As one of the surviving members of the Philistine Pentapolis, Gaza felt the hand of Alexander the Great who took it after a siege of two months. During the Graeco-Roman period the city was one of the outstanding exponents of the new culture in Palestine. It is probable that, in the New Testament period, Gaza lay nearer to the coast than

1 **Acts** 8:40. 2 **Joshua** 11:22; 13:3; 15:46, 47; 1 **Sam.** 5:1, 2.
3 **Acts** 8:26.
1 **Genesis** 10:19; **Joshua** 10:41; **Judges** 1:18; 16:1-3; etc.

the modern town which stands on the old site. This would throw light on the disputed passage "the way that goeth down from Jerusalem to Gaza; this is desert."[2] The reference here must certainly be to an abandoned site and not to a desert highway since there is no desert country between Jerusalem and Gaza. In all probability, the meeting of Philip and the Ethiopian occurred in the Plain of Philistia in the vicinity of old Gaza.

Joppa, one of the most interesting of Old Testament cities, is mentioned ten times in the Acts.[3] Its antiquity is very great. It was known during the early Egyptian period; appears in the age of the Amarna Letters, and is frequently referred to from the time of the Israelitish invasion to the destruction of Jerusalem in 70 A. D. It is of course a flourishing city at present, second only to Jerusalem in point of importance and population. The earliest connections of Joppa were likely with the Phoenicians, later with the Philistines, but at no period of Old Testament history was it vitally connected with Israel. In common with other Palestinian seacoast cities, Joppa has no natural harbor. The Old Testament phrase "the Sea at Joffa" is literally correct. To this point were brought the cedars of Lebanon for the Temple of Solomon; here Jonah purchased passage for Tarshish, and here in the Roman period occurred bitter reactions and rebellion against the Roman lordship in Palestine. Joppa is still the chief maritime point for southern Palestine, the gateway to Jerusalem, but will shortly be eclipsed by Haifa at the foot of Carmel where a costly harbor is now in process of construction. In this old metropolis of Palestine, where representatives from all marts met on quaint and narrow streets, Simon Peter had the vision of the world-wide scope of the new faith which he was soon to announce to Cornelius at Caesarea. Joppa was the home of Dorcas and of Simon the tanner whose house stood by the sea. Modern tanneries still line the beach where hundreds of skins are cleansed by the pounding waves. The town itself is very picturesque, occupying a commanding position on a headland 125 feet above the Mediterra-

2 Cf. Smith, **The Historical Geography of the Holy Land,** p. 186f.
3 **Acts** 9:36, etc.

nean. It is of course on the great highway which cuts through the plains of Sharon and Philistia north to Syria and south to Egypt. It was accordingly of prime importance in all matters involving military interests between east and west. It is now at the junction point of the Palestine Railway from Kantara to Jerusalem. Immediately to the north of Joppa, in close connection with the older city, is one of the marvels of the modern Zionistic movement, the all-Jewish city of Tel-Aviv, boasting a population of 60,000 people. Tel-Aviv is an occidental town at the gateway to the East, the largest self-governing Jewish city in the world. Within the vicinity of these twin cities, Joppa and Tel-Aviv, are some of the finest colonies created by Zionism in its supreme effort to reclaim for the Jews the land of their fathers.

Lydda, standing on the southern border of the Plain of Sharon, is mentioned only in Acts.[1] The town was situated at the northwestern end of the territory occupied by the restored Jewish community. Lydda was in close proximity to Joppa on the international highway between Egypt and Mesopotamia. At its door was Modin, home of the Maccabees, while to the southeast lay Emmaus of the Plain. All of this area was at the mouth of the Ajalon valley and the pass of Lower Bethhoron. Lydda appears in Acts only in connection with Peter and Aeneas; in the Old Testament it is mentioned as Lod in the lists of returning captives.[2] The modern town bears practically the same name, Ludd.

Though appearing under a new name, *Ptolemais* represents the Old Phoenician town of Accho which was given to the tribe of Asher at the time of Joshua's invasion.[3] Situated on the Mediterranean seaboard, the city looks directly westward, but has no harbor answering to its great importance as a commercial and military center throughout the centuries. To the south there is a deep bend in the coast line which forms a semicircle reaching Haifa at the base of Mt. Carmel, fifteen miles to the southwest. A few miles from Haifa on the way to Accho one crosses the Kishon, "that ancient river," which empties here

1 **Acts** 9:32, 35, 38.
2 **Ezra** 2:33; Nehemiah 7:37.
3 **Judges** 1:31.

into the Mediterranean. While the city does not figure prominently either in the Old Testament or the New, Ptolemais was regarded by the Crusaders as one of the most important ports along the Palestinian coast. Indeed the retention of Accho cost the Crusaders more than 100,000 men. Here Napoleon was halted by the British and Turkish forces in the Campaign of 1799. In modern times Accho is still regarded as an important center, its population exceeding 15,000. It is mentioned but once in the New Testament, the reference being merely a detail in Paul's last journey to Jerusalem.[1]

Samaria is mentioned three times in the Acts.[2] Though an Old Testament city of commanding importance, Samaria is comparatively one of the youngest daughters of Israel. Its founding is attributed to Omri, the father of Ahab, who purchased the site from Shemer for two talents of silver, or about $4,000.00. The name Samaria signifies a "watch-tower, a description which is topographically correct. Standing on Samaria one may obtain not only a fine survey of the surrounding plains 300 feet below, but a panoramic view including the white sands of the Mediterranean seacoast twenty-three miles away. When Samaria was converted into the capital of the Northern Kingdom, "the head of Ephraim," is was strongly fortified. It became the center of a luxury-loving people. The ivory palaces of the ruling dynasty and their ample wine cellars have all come to light through the Harvard excavations of recent years. The recovery of Samaria is still in progress. After the destruction of the capital in 722 B. C., other Palestinian cities forged ahead until Herod the Great restored the town, embellishing it with public works rivalling those of Jerusalem. It is likely that Herod designed that Samaria, with the marvelous new seaport of Caesarea almost in sight, should supersede Jerusalem, but the plan was never carried out. The name which Herod gave to the city was Sebaste, the Greek equivalent for the Latin Augustus, in honor of the Emperor. The modern village of Sebustiyeh, overshadowed by the glories of yesterday, occupies the original site.

1 **Acts** 21:7.
2 **Acts** 8:5, 9, 14.

In the speech of Stephen we have the only reference to the city of *Shechem* in the Acts.[1] There is no mention of Shechem in the Gospels although the neighboring city of Sychar is named. During the ministry of Jesus Shechem was an important center to which Josephus applies the name Mabortha.[2] When Vespasian conquered Palestine the name of Shechem was changed to Neapolis, the modern equivalent being the Arabic Nablus. The reference in Acts is not clear since it is stated in Old Testament passages that Abraham, Isaac, and Jacob were all buried in the Cave of Machpelah which Abraham purchased from the sons of Heth in Hebron.[3] It is known, of course, that the body of Joseph was buried at Shechem in the parcel of ground provided by Jacob.[4] To this the Gospel narrative lends support in the definite location of Jacob's purchase.[5] Shechem was accordingly one of the most highly honored places connected with the Patriarchs. Its associations with Israel were continuous. But Shechem goes back to the early Canaanite period, prior even to 2000 B. C. when Abram sojourned in the vicinity of the city, building his first altar in Canaan. Subsequently Jacob also tarried in this locality, purchasing a part of the plain of Moreh looking eastward, and digging for his people the great well which is still called by his name. During the progress of Joshua's invasion Israel met at Shechem to rehearse from the slopes of Ebal and Gerizim the blessings and curses of the Law. Here Joshua delivered his farewell address. The city witnessed the unfortunate events connected with the disruption of Solomon's Kingdom by Rehoboam and Jeroboam. It was the capital of the Northern Kingdom until abandoned for a stronger site. Following the destruction of Samaria, Shechem again came into prominence as the principal center of the Samaritans, an amalgam of Assyrian and Israelite strains, who survive to the number of about 200 in the present Nablus Samaritan colony. Above Shechem is Mt. Gerizim, the sacred mountain of the Samaritans, which, according to their traditions, was the scene of many Biblical events, particularly the attempted sacri-

1 **Acts** 7:16.
2 Josephus, **Wars**, IV, viii, 1
3 **Genesis** 23:20; 25:9; 35:27-29; 50:13.
4 **Joshua** 24:32.
5 **John** 4:5.

fice of Isaac by Abraham. It was the site of the temple erected by Alexander the Great and destroyed by Hyrcanus in 129 B.C.[1] To this sacred hill the Samaritans repair to observe the three main feasts of the Mosaic Law. Here the Passover is scrupulously carried out according to the instructions of Moses. All directions for the observance of feasts are derived from the Pentateuch, the only portion of the Hebrew Scriptures accepted by the Samaritans. The Samaritan Pentateuch is one of the most precious recensions of the Hebrew Scriptures. At the foot of Mt. Gerizim is located Jacob's Well where Jesus conversed with the Samaritan woman from Sychar. The town of Askar in all likelihood represents Sychar, its situation being about three-fourths of a mile northwest of Jacob's Well. On the outskirts of the village is the traditional site of Joseph's Tomb. Finally, ancient Shechem probably stood at the opening of the valley two miles east of Nablus, near to the modern settlement of Balata. One hears in that name an echo of "the Oaks" under which Jacob buried the idols of his household.[1] Situated thus between two mountains, Shechem was on the principal highway from north to south. The distance from Jerusalem is approximately forty miles.

1 Josephus, **Antiquities**, XI, viii. 4; XIII, ix. 1.
1 **Genesis** 35:4.

(CONCLUDED IN JULY ISSUE.)

Expositions.

W. Hersey Davis, D.D., April Editor.

Anathema—Romans 9:3.

In 1931 I wrote (Review and Expositor, October, 1931, pp. 384 f.) that ἀνάθεμα in Romans 9:3 means *votive offering,* and that the verse (3) should be translated "For I kept praying that I myself be a votive offering from Christ in behalf of my brethren, my kinsmen according to the flesh". At that time I showed that ἀνάθεμα was originally, just a dialectic variation (in spelling) of ἀνάθημα whose meaning was *an offering* dedicated to the gods, such as crowns, vases of gold or silver, tripods, images, statues, men (Euripides, Ion 310), inscriptions, etc. The dialectic form ἀνάθεμα came gradually to have another meaning along with the original meaning—the meaning of "an accursed thing", or a "curse" (See Deissmann, Light, p. 92f.). For in the conflict of religions anything devoted to a god not one's own was an accursed thing. To the Hebrew mind anything dedicated to a heathen god was an accursed thing and devoted to destruction; the writers of the LXX naturally used the dialectic form ἀνάθεμα for this idea. From its beginning down to the fourth century A. D. ἀνάθεμα was used with either meaning, *a votive offering* or *an* accursed thing. In *Inscriptiones Graecae* (ed. cons. et auct. Acad. Regiae Borussicae), Vol. I [*Inscriptiones Atticae anno Euclidis retustiores,* 1873: Supplementa, indices 1877, 1887, 1891 (= Corpus Inscriptionum Atticarum, vol. i et vol. iv pars i fasc. i—iii)] ἀνάθεμα with the meaning of *votive offering* is found four times in inscriptions of the fifth century B. C., and ἀνάθημα not a single time in the fifth century B. C. In *Corpus Inscriptionum Graecarum* ἀνάθεμα is found with its original meaning, also in the *Sylloge* Inscriptionum Graecarum (third edition), and in *Orientis Graeci Inscriptiones Selectae;* in these inscriptiones ἀνάθημα is also found.

Here we find ἀνάθεμα and ἀνάθημα living on side by side with the same meaning. That ἀνάθεμα with the meaning of *votive offering* was used in Semitic lands as well as in Greece is shown in a trilingual inscription (second century B. C.)—Latin, Greek, and Punic—in *North Semitic Inscriptions,* p. 109 (by G. A. Cook). H. von Herwerden (in his *Lexicon Graecum* suppletorium dialecticum) has "ἀνάθεμα = ἀνάθημα passion tituli saeculo a. C. IV recentiores.'

To the same effect, that ἀνάθεμα continued to be used along side of ἀνάθημα with the meaning of *votive offering,* the MSS. (of the Greek Bible) and the Fathers bear evidence. In 2 Macc. 2:13 ἀνάθεμα (= votive offering) is found in codex A; codex V has ἀνάθημα. In Luke 21:5 the MSS. B and L have ἀνάθημα, but the MSS. Aleph, A, D, and W have ἀνάθεμα. The Fathers often explain the words (ἀνάθεμα and ἀνάθημα) as identical (see Sanday and Headlam, *Romans,* p. 228.)

Recently there has been published an inscription (No. 7287 in *Sammelbuch* Griechischer Urkunden aus Aegypten, Vierter Band, 1931) which is so striking in its parallelism to Romans 9:3 and taken with all the evidence of the history of ἀνάθεμα so confirmatory that it amounts to conclusive proof. The inscription, dated December 30, 23 B. C., reads:

Γάϊος Ἰούλιος Δημήτριος ὑπὲρ ἑατοῦ καὶ τῆς γυναικὸς καὶ τοῦ τέκνου ἀνάθεμα κατ'εὐχήν. (Ἔτους) η Καίσαρος, Τῦβι δ.

It may be translated thus: Gaius Julius Demetrius in behalf of himself and his wife and his child (set up this) votive offering according to (his) prayer. The 8th year of Caesar, Tubi 4." One could hardly dare hope for a closer parallel from a heathen source to Romans 9:3; and the date is B. C. 23. Here are ὑπέρ (in behalf of, for), ἀνάθεμα (votive offering), the same words as in Romans 9:3 with like construction, and εὐχή the same root word as Paul's ηὐχόμην.

Now if we allow in Romans 9:3 the imperfect tense of the verb "pray" to have its regular meaning and the preposition

ἀπό with the ablative ("from Christ" as source of authority) to have its frequent use as source of authority, we shall understand the high and holy prayer of Paul. Here is real proof, not an incongruous statement as it is made by the ordinary translations and interpretations, of the solemn asseveration of verses 1 and 2. It is little less than absurd to think that Paul would give as proof of the sincerity of the grave and serious assertion, "I am speaking the truth in Christ, I am not lying, my conscience also testifying with me in the Holy Spirit, that I have great grief and unceasing pain in my heart", the dull statement "For I could wish (if it were possible)" or "I was on the point of wishing (but didn't) to be myself accursed from Christ, etc. The prayer that has been continually going up from Paul's heart is that he might be a votive offering coming from Christ in behalf of his brethren (the Jews). Cf. Acts 22:17-21. He wanted Christ to send him as a living sacrifice to the Jews for their salvation.

The Pastor and His Greek New Testament.

By Edward B. Warren, Orrville, Alabama.

Some Meanings in Prohibitions Obscured by the English Translations.

It was in 1924, my second pastorate, that I was called into the home of the teacher of the Bible class. He was worried. On the next morning he must teach twenty or more loyal Baptists. The lesson was taken from the Lord's Prayer in Matthew 6. Brother Culbertson, the Sunday School teacher, asked me the meaning of the petition, "And lead us not into temptation". I had studied classical Greek as literature in college, but I knew nothing about Greek exegesis. I did my best to explain, but I am sure that I did not give him much satisfaction.

The King James Version in Matthew 6:13 has "and lead us not into temptation". The American Standard Version has "and bring us not into temptation". The prohibition in Matthew is μὴ εἰσενέγκῃς. It is the subjunctive mood. What Jesus taught His disciples to pray God for is: "Do not begin to lead us into temptation."

Professor Robertson in "A Grammar of the Greek New Testament in the Light of Historical Research" tells of a modern Greek calling to his dog to stop barking. He used the present imperative. The dog was already barking: the owner wanted him to cease. Doctor Robertson also tells how Davidson found in Plato's "Apology" two cases which illustrate the difference in meaning of the aorist and the present tenses: the aorist subjunctive, μὴ θορυβήσητε, is used "before clamour begins", and the present imperative, μὴ θορυβεῖτε, is used "when it has begun".

Why God leads men into temptation, into trial, is a study for the field of theology rather than for Greek exegesis. Suffice it to say that the Bible teaches us that God led Abraham into temptation to sacrifice his son; that Jesus was led by the Spirit of God into the wilderness to be tempted; and that the writer

to the Hebrews tells us that Jesus was tempted in all points as we are tempted.

But to get back to the exegesis of the petition. Jesus knew what temptation meant. He had been shaken mightily by the temptations in the wilderness. He knew that Peter, James, John, and the others would have sad and sore trials as followers of Him. It is no easy life to live, this Christian life. Jesus knowing all things knew how poor Peter's very soul would be rocked with temptations.

The idea that Jesus had in mind, on the basis of μὴ εἰσενέγκῃς, the aorist subjunctive in prohibitions, is that a disciple must recognize his own weakness, must not rely presumptuously upon his own strength in trials, temptations.

Another interesting case of the obscured prohibition is that in Matthew 6:25, 31, and 34. In the first case the Greek has μὴ μεριμνᾶτε, the present imperative. In the second and third cases the text has μὴ μεριμνήσητε, the aorist subjunctive. But the English translations render them all alike. Why do two different tenses occur in the same conversation, within a few verses? There must be a different thought, at least a shade of difference in thought.

In verse 25 Jesus says, "Stop worrying for your life about what you will eat and for your body about what you will wear." These disciples were already poor. They wanted to get something out of the coming kingdom. They were tremendously solicitous for the welfare of the expected kingdom. Jesus had given them many startling principles of the kingdom. Here was another. The Gentile nations, and even their own Jewish forefathers, worried about the future and prepared for war. Life to the ungodly is an incessant worry and anxiety, lest he should lose his material gains.

Paul learned the lesson even more thoroughly than did the Eleven, for years later the Apostle to the Gentiles said, "Stop worrying about anything," μὴ μεριμνᾶτε in Phil. 4:6. Jesus told the disciples to quit worrying about material things. Then He gives five good reasons why the disciples should stop their fretting. He calls their attention to the superior value of the life

and the body over food and raiment; to the birds of the air; to the impossibility of increasing their stature; to the lilies; and to the grass.

Then He says paraphrasingly, "Why, since these things are all true, you ought not even to begin to worry." μὴ μεριμνήσητε, the aorist subjunctive, is used in verses 31 and 34.

A third case of the obscuring of the meaning in prohibitions is seen in James 2:1. The English versions read, "Have (hold) not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons." The textual point as to whether this is a question or not is not considered here. Again, the English translation loses the exact shade of meaning James had in mind. James said, "My brethren, stop having with respect of persons the faith of our Lord, etc." The Christians were already guilty of the sin of discriminating between the rich and the poor. They were already guilty of having the rich occupy the best seats and of compelling the poor to sit in the rear of the synagogues. James remembered what his Brother had taught him about occupying the first seats in the feast. The present imperative occurs in the prohibition, μὴ . . . . . ἔχετε.

A fourth case is seen in James 3:1. "My brethren, be not many masters, knowing that we shall receive the greater condemnation." The American Standard Version says, "Be not many of you teachers, my brethren, knowing that we shall receive the heavier judgment." These translations do not tell us whether the evil had already crept into the early church. James was the first writer of the New Testament. Was everybody ambitiously striving to be a διδάσκαλος? Or maybe it was just an impending danger, as James foresaw the tendency of the church? No. The Greek is clear. They were already teaching. Ambition was hard to crush, even among Christian teachers.

"The Blood of Christ."

W. T. Whitley, LL.D., Chelmsford, Eng.

The early preaching about Christ centered in the resurrection; this was taken to prove that He was the Servant of the Lord, and was intended to be the Judge of mankind. These were the themes dwelt upon by Peter at Jerusalem and Caesarea, by Philip, by Paul in Galatia and Macedonia, and at Athens.

Paul deliberately altered his emphasis at Corinth; he still preached Christ, but the stress was now on the crucifixion: and in his first letter to Corinth he twice spoke of the blood of Christ.[1] Opposing their compromises between idolatry and Christianity by a reference to their drinking the cup of blessing, he spoke of their having a share in the blood of Christ. Recalling the original last supper of the Lord, he quoted the Lord's saying, "This cup is the new covenant in my blood";[2] with this he linked a previous theme, commenting that every repetition of that supper recalled the Lord's death, and that it would naturally end when He came.[3] Then from Corinth he wrote to Rome, carefully setting out the main lines of his teaching.[4] He was concerned to show that God was no weakling, but that His government commanded respect; therefore to meet the difficulty that He had tolerated evil for centuries, Paul pointed to Jesus, in His blood, as a token that God had not ignored sin, and that God had designed Him as expiating it. A new circle of thought is thus opened, very congenial among Roman colonists and to Rome, the thought of government and justice; the point made is that the death of Christ vindicated the character of God. A subsidiary point is that every one who trusted in that death, was treated by God as innocent.[5] This second thought Paul developed showing that the verdict of acquittal was the starting-point of a new treatment by God. At Ephesus, in an address to the elders, he spoke of Christ acquiring the Church by His blood—a commercial metaphor.[6] This thought is taken up in writing to

1 I Cor. 10:16.
2 I Cor. 11:25.
3 I Cor. 11:27.
4 Rom. 3:25.
5 Rom. 5:9.
6 Acts 20:28.

Ephesus: through Christ's blood, man was bought to be God's own possession, even men who were once most remote.[7] A corollary is that all barriers between men are removed by the blood of Christ;[8] and this is pushed to an extreme when Paul tells the Colossians that since this made peace the whole universe is thus to be brought into harmony through Christ.[9] Paul thus has placed "the blood of Christ" at such a central point in his thinking, that he connects with it a half-a-dozen thoughts of very different kind.

The phrase impressed itself on Peter who gave it yet another turn, connecting it with the temple and the passover sacrifices. In his youth he had been pointed to Jesus as the Lamb of God, to take away the sin of the world: he recognizes Christ as the spotless lamb, always designed for this purpose.[10]. And blending this with the thought of the passover lamb, whose blood was sprinkled on the lintel of the house to save the inmates from death, and to set them free from slavery, he thinks of a man who in obedience appropriates Christ as his own, being thus bought from the power of traditional sin.[11]

Yet another group of associations is expounded in the epistle to the Hebrews. The object of this is to show that the old religion of the Jews is superseded by something better at all points, and many comparisons are made. There was the covenant at Sinai, when Moses sprinkled the book and the people with blood as the ratifying act; this is outshone by the new covenant when Christ died to redeem the transgressions of the first covenant, which has been meanwhile in suspense—this is a new way of stating Paul's doctrine about God's temporary forbearance.[12] There was the singular rite when the blood of a heifer was sprinkled toward the tabernacle, in preparing a medium for purification from sin;[13] that was paralleled by the bloody sweat in Gethsemane, when our Lord consecrated Himself to death.[14] This was prefigured also in the consecration of

7 Eph. 1:7-16.
8 Eph. 2:13.
9 Col. 1:20.
10 I Pet. 1:19.
11 I Pet. 1:2
12 Heb. 9:18-20.
13 Heb. 9:13, 14.
14 Heb. 5:7-9.

Aaron to the priesthood, when the blood of a ram was sprinkled on the altar and the priest.[15] There were the ordinary offerings for sin when the blood of a bullock or a lamb or a goat was sprinkled on the altar or the altar of incense or the veil.[16] There was the sacrifice of the first born, which must be slain and its blood sprinkled on the altar.[17] There was the supreme annual sacrifice, when the priest, having atoned for his own sin by sprinkling the blood of a bullock on the mercy-seat within the veil, went in again to sprinkle the blood of a goat there for the sins of the people.[18] Indeed according to the Law, blood was used for nearly all cleansing, and forgiveness depended on the shedding of blood.[19] Yet when these rites are considered fairly, continues the writer, they all are seriously defective. They needed constant repetition, which suggested that they were not in themselves efficacious; what they did was to keep the sense of sin alive, but not to deal with it.[20] They were merely symbolic, for it is impossible that the blood of bulls and goats can take away sin.[21] They pointed onward to Jesus, the great High Priest; and if the ritual of blood be interpreted, they tell of His consecrating Himself in baptism to do God's will,[22] reconsecrating Himself in Gethsemane to death, dealing with man's sin on the cross,[23] raised from the dead and entering heaven by virtue of that death,[24] and perpetually interceding while waiting there for the next crisis.[25] Meanwhile the death of Christ gives to all His adherents a new standing with God, and a relation to Christ which entails carrying on His work of introducing God to men, men to God.[26]

The Revelation shows the same imagery taken up again; and it is turned to four uses. By His blood, Christ frees men from sin and associates them in His service to mankind;[27] He bought men as it were out of slavery, to royalty;[28] He avails for actual

15 Ex. 29:16, Lev. 8:30, Heb. 9:7.
16 Lev. 1:5, 3:2, 4:6.
17 Num. 18:17.
18 Lev. 16:14, 15.
19 Heb. 9:22.
20 Heb. 10:1-3.
21 Heb. 10:4.
22 Heb. 10:10.
23 Heb. 9:12-14.
24 Heb. 6:20.
25 Heb. 7:25, 9:28.
26 Heb. 10:10, 12:24, 13:12.
27 Rev. 1:5.
28 Rev. 5:9.

purification of life;[29] and in His strength men are able to testify to Him by speech and life.[30]

John in his first epistle takes up the thought that there is constant cleansing from sin by Him, on condition of associating with Him and acknowledging all failure.[31] And he emphasizes the death of Christ, the middle term between His self-dedication in baptism, and His sending the Spirit.[32] In his gospel, he reports a saying of Jesus in the synagogue at Capernaum that His blood was drink indeed, and whoever drank it would have eternal life.[33] The imagery was startling, especially to a Jew, yet could be readily interpreted to signify, appropriating the very nature of Christ.

Thus the phrase, "the blood of Christ", if it made a rather late appearance, was taken up by every important teacher. It is used in a great variety of associations; the domestic door and table, the wash-house, the law-court, the market, the temple. It is used to allude to, to embody, most of the leading doctrines: "The righteousness of God, His eternal concern for man, the self-dedication of Christ, His perseverance in face of death, His death for sin, His resurrection and ascension; the consequences in the rescue from sin and the forgiveness of all who trust Him, their gathering into a new group to continue His work, their special privileges toward God, their constant cleansing from sin, their power for service, on condition of constant intercourse with Him.

These are distinctive teachings of Christ and His apostles, and it is astonishing how many crucial doctrines are thus associated with the phrase. Yet it may be asked whether its use to-day is natural.

The very richness of the phrase may occasionally embarrass, for the reader may be not quite certain what the precise allusion is, and may perhaps take a meaning that was not intended. And if this may occur even to a Christian familiar with his Bible, there are more serious difficulties for the casual hearer whose recollections of the Bible are dim and confused. The ordinary

29 Rev. 7:14.
30 Rev. 12:11.
31 I Ju. 1:7-9; cf. Ju. 13:10.
32 I Ju. 5:6-8.
33 Ju. 6:53-58.

man to-day does not seal a covenant with blood but with wax or a wafer; he does not use blood in any ceremonial at all; he does not wash in blood but in water; he does not drink blood. For him the phrase is nearly meaningless, and needs patient explanation through the vocabulary and customs of bye-gone ages. It does retain one great and important suggestion, that it points to the death of Christ as a means of benefit to him. But to the average man it does not suggest any other of the vital truths which we have seen it to express in the New Testament.

A Christian therefore may beware lest he himself narrow the meaning of the phrase and tend to contract his thought and his life by excessive attention to a few aspects of truth, while neglecting others. And a teacher may well ask himself what are the best idioms and illustrations by which he may bring home to the outsider the eternal loving plan of God for his salvation, its climax in the work of Christ, its due result in the life of every adherent.

Facing Pastoral Problems.

The Pastor Studying His Church Membership.

By G. S. Dobbins.

Some years ago an enterprising magazine editor sent a questionnaire to one hundred of the outstanding business executives of the United States. The questionnaire undertook to discover the secret of executive success. When the returns were in and the answers analyzed, the editor summed up the results in three short words: "Know your job!" While many details need to be added, perhaps this comes about as close to the heart of the matter as a single statement could put it. The ancient philosopher said, "Know yourself!" The scholar says, "Know your subject!" The practical man of affairs says, "Know your job!" The psychologist admonishes, "Know your people!" In this discussion we shall seek the guidance of the practical psychologist in the effort to develop a new and better technique for the pastor's study of his church membership.

1. *The Traditional Classification Inadequate.*

Every pastor makes some sort of classification of his church members. There are the "faithful few", the interested onlookers, and the careless and indifferent delinquents. There are the regular attendants, the irregular attendants, and the non-attendants. There are the active, the inactive, and the non-resident. There are the tithers, the regular givers, and the non-contributors. There are the spiritually minded, the worldly, and the backsliders. There are those who are for the pastor, and those who are against him.

The mere enumeration of these loose types of classifications of church members reveals their unscientific character and inadequacy. Imagine a botanist, or a zoologist, or a chemist, or a geologist, or a biologist, or a physician, or any other man of

science classifying the objects of his study by any "rule of thumb" procedure! One of the indispensable steps in all scientific procedure is exact classification, and it is at this point that the pastor needs especially the scientific attitude and approach. Let us agree that there would be great gain if a more exact and accurate method of church membership classification could be devised.

2. *Taking a Cue from the Psychologist.*

Psychology, or the study of the mental life, has come to be one of the most important branches of modern medicine. The reputable psychiatrist is no longer looked upon as a quack, and psychiatry has taken its place as a recognized form of scientific therapy. One of the first tasks of the psychiatrist was that of devising a practical and exact method of classification of mental types, with special reference to the abnormal. A number of such classifications have been made. Rosanoff* suggests the following analysis: (1) mental deficiency; (2) psychic disorders associated with epilepsy; (3) dementia praecox (schizophrenia); (4) manic-depressive psychoses; (5) paranoic conditions (paranoia or monomania); (6) psycho-neuroses (hysteria, neurasthenia, psychasthenia); (7) psychopathic personalities (inadequate personality, paranoid personality, emotional instability, criminalism, pathological lying, nomadism, sexual psychopathies); (8) acute and chronic alcoholism; (9) drug addiction; (10) neuro-syphilis. To these he adds several groups of miscellaneous abnormalities.

Henry,** in a more recent book, attempts a simpler and more comprehensive classification by dividing all personality diseases and disorders into four large groups: "One group, which is composed of those psychoses in which the disorders are largely psychological in nature, includes the affective, paranoic and paranoid, schizophrenic, and psychoneurotic disorders. A second group, called the toxic psychoses, is composed of those

*Rosanoff, A. J., Manual of Psychiatry.

**Henry, Geo. W., Essentials of Psychiatry.

disorders due essentially to abnormal physiological conditions and includes what are commonly referred to as toxic, infectious and exhaustive psychoses. A third group, called the organic psychoses, is composed of those psychoses in which there is an actual anatomical change in the nervouse system, and particularly in the brain. This group includes those psychoses which result from injuries, tumors, infections or conditions such as cerebral arteriosclerosis and senility. In this last group there is actual change or destruction of essential structures in the nervous system. The fourth group, called constitutional inferiority, is composed of those personality deviations which are due to constitutional, physical, intellectual, instinctive or emotional defects. This group also includes those psychoses in which a constitutional defect forms the most conspicuous characteristic."

The pastor is not a psychiatrist, and has no more business dabbling with psychiatry than he has filling teeth or prescribing for pneumonia. The suggestion is not that the pastor undertake to become a quack psychiatrist, but that he observe the method of the scientific practitioner in this field and from him take a cue as to the method of classification of his church members with a view to their better understanding.

3. *A Suggested Psychological Classification.*

Stolz,* taking this lead, has suggested that the pastor divide his people into four groups. First, the reasonably normal—"those who are able to live in our complex social order without debilitating personality defects or irritating unsolved adjustment problems. . . . . They are sustained by a philosophy of life or form of religion by which the conduct of their lives is sanctioned and which is at least one of sufficiency. . . . . They are socially adjusted and although not necessarily self-satisfied are patient with themselves. It is evident that the number of persons who constitute this group is relatively small." In the

*Stolz, Karl R., Pastoral Psychology.

second group are "those who are somewhat personally dislocated or socially maladjusted or both, but who somehow contrive to accept life's second best and its compensations for deprivation with more or less grace." They are living far beneath their privileges and are handicapped and unhappy, "but they do actually rise in some degree above their limitations and achieve a measure of satisfaction." In the third group are placed "those who are so submerged by privation or incapacitated that they are undone and defeated. They are overborne by poverty, or loneliness, or disease and misery, or ignorance, or moral depravity, or by a combination of these elements." The fourth group consists of "those who are so mentally arrested or deranged that they cannot provide for their own temporal support and in many cases must be confined in institutions. Idiots, imbeciles, and the insane are included in this group. Drug addicts and moral morons come under the same category. Psychiatric treatment can restore some of these to mental health, others are chronically disordered."

Analyzing this general classification more closely, the pastor may distinguish in almost any representative congregation the following more or less well defined types:

(1) *Approximately normal personalities*—those individuals who have a wholesome, healthy, sane, optimistic, joyous, Christian outlook on life, and who are measurably realizing God's purposes.

(2) *Inadequate personalities*—those who are handicapped by circumstances, vocational misfits, the unhappily married, the educationally underprivileged, the spiritually half-hearted, who nevertheless are managing to keep going and make something out of life.

(3) *The physically unfit*—those born with physical deformities, or who have acquired chronic diseases, or who are suffering from the effects of accident. The number of these physically handicapped people is tragically large, and while the effect on personality varies greatly it must always be taken into account in any effort at understanding and helpfulness.

(4) *The mentally defective*—those unfortunates born with an intelligence-quotient under par, and those who have developed mental aberrations from many causes. Some of these will probably be hopeless, but many still have sufficient mental equipment to enable them to be happy and useful Christians.

(5) *The neurotic*—people who are "queer", "cranky", unstable, hard to get along with, flighty, nervous and fearful, undependable. A very great many people, at one time or another, develop some sort of neurosis. The pastor's concern is to identify those whose personality has been warped by such a maladjustment to the extent of making them a problem.

(6) *Drug and alcohol addicts*—victims of the personality-disintegrating power of opium, morphine, cocaine, and their varous derivatives, and of John Barleycorn. In all probability we shall see the number of the last named greatly increased in the next few years.

(7) Sex perverts—men and women born with twisted sex nature ("homosexuals"), and those who have given rein to their passions and impure thoughts until they have become obsessed on this subject. The divorce courts constantly reveal the alarming number of such people.

(8) *The senile*—aged men and women who have reverted to second childhood, and who must be treated almost as if they were infants. How tardily the undertaker comes for some of these!

(9) *Moral and religious rebels*—those who refuse to conform to moral and social standards, and who reject the right of God to rule in their lives. The number of church members in our pententiaries is a sad commentary on somebody's failure to make religion an effective conduct control.

4. *The New Technique Applied.*

There is of course no finality about the classification suggested above. Checking and re-checking will be required to establish an analysis that will meet the test of actual experience.

There emerges, nevertheless, a definite technique for the pastor's study of his people that promises far more fruitful results than the old empiricism.

The procedure is relatively simple. With some such classification as this before him, and with a background of study of one or two of the best manuals of psychiatry and discussions of pastoral psychology, let the pastor sit down before his church membership register and seek to locate each member of his church in one of the groups indicated. It would be well if the name and all available information concerning each member were placed on a separate card, so that these cards might be filed in accordance with the classification index.

The process will reveal several interesting and even amazing facts, and result in many practical values. For instance, the pastor will be surprised at how little he knows about some of his people, and how much he knows about others. He will doubtless be almost overwhelmed by the realization of the vastness of the need for personal ministry, for sympathetic helpfulness, for skilled guidance. He will be led to make contacts with many of his people whom he knows only superficially, to the end that he may know them as intimately as he does certain other of his people. He will be brought to his knees again and again in intercessory prayer for those whom God alone can help, and for whose help it is his privilege to plead. He will learn that the study of people is even more fascinating than the study of books, and that scholarship can be acquired in the study of human nature no less really than in the study of theology, philosophy, and kindred subjects.

Perhaps at no point will this new technique produce greater values than in the enrichment of the pastor's preaching. The preacher who thus knows his people, who has studied their personalities and problems one by one, who has entered into deep and sympathetic understanding of their needs and difficulties, will never lack for a vital message when he stands before them to speak. His preaching, instead of being abstract and academic, will be direct and human, as he brings the word of God

to bear upon the lives of men and women whose deepest needs he has touched and understood. The Bible becomes a fresh, new book; prayer becomes an available, dynamic resource; and worship becomes spiritual therapy by means of which soul-cure may be effected when all else fails.

Never was there greater need for the personal touch in the Christian ministry. Never was there greater opportunity for the minister to prove himself skilled in the art of friendship and in the cure of souls. Holding fast to the unchanged gospel, and believing with Paul that it is the power of God unto salvation to every one that believes, the pastor may thus bring to his service all that the scientist has discovered concerning human personality, its abnormalities and its remaking.

Life Factors and Tendencies.

Disappointment of the Wets: Duty of the Drys.

It seems very clear that Americans are disappointing the prohibition repealers. They aren't drinking half as much liquor as was predicted and hoped. The government revenue from its sale is extremely disappointing. The distillers are not finding the demand at all what they had expected. When the beer was released in legal nullification of the National and State Constitutions and by reason of congressional legalizing of a lie, the consumption was sadly disappointing, after the first few days. Part of the explanation offered was, the Americans are not beer drinkers, but want stronger stuff. They were waiting for full freedom to get what they really like. That came and even in States—like Kentucky, for example—whose constitution and laws were still unmodified, complete nullification was put into practice, and with full encouragement of a national administration that had gone into power partly on the plea of "States' rights."

Now after some months of this "new freedom" we hear continual howls of disappointment. The blame is put on the bootleggers, who are said to be underselling the legitimate trade and flooding the market with non-revenue producing liquor. The same people are crying now for the suppression of the bootlegger, who through the years were giving every possible encouragement to them and gloating over the embarrassment they were causing the drys. We recall, too, that we were told that the bootleggers were selling in prohibition days as much liquor as was sold before prohibition!

There is no need now to rehash all the old argument. The simple fact is that the American people are not such drinkers as the propagandists insisted. There has been a lamentable increase in drunkenness. The daily record of drunken drivers of automobiles is proof enough. But the drunkenness is not nearly

so bad as the prohibitionists predicted and expected; and the "decent", "respectable", "legal" drinking is not half so great as the wets predicted and hoped.

It will get worse. All the arts of advertisement, all the skill of salesmanship, all wiles of debauching temptation, all the wisdom of governmental revenue plans may be depended upon to increase drinking, drunkenness, and all the lawlessness, debauchery, misery of body and mind that are the inevitable concomitant of the traffic in liquor.

The course of temperate and temperance people and organizations is clear enough, so far as the first duty is concerned. Education, moral instruction, ethical idealism must be pressed by every intelligent means. Total abstinence should be more extensive than ever before so as to throw the fullest weight of personal example and influence on the side of sobriety. Frank, friendly, fearless outspoken speech is called for. Every effort and all efforts of the national and local authorities to suppress and destroy bootlegging and every other violation of the regulatory laws will have the active support of every honest-to-goodness prohibitionist. Let there be no fear of making the liquor traffic too respectable and too honorable. It has in it enough inherent selfishness, greed and depravity to keep it quite vile enough. Do all we can, it will work sufficient evil with all our combined restraints to keep its origin from the evil one obvious to open eyes. Even if it could be regulated into respectability and its evils reduced to relative tolerance no good citizen should withhold his support to this end. We complained of the non-support of prohibition laws by the wets. Let not the wets have occasion justly to complain of lack of support of restrictive measures on the part of the drys. We remain emphatically opposed to the permissive laws and administrative measures releasing liquor. This we may do not less but more consistently if we give every help to the formulation and application of measures of limitation, restriction and regulation.

Meantime there is reason for great satisfaction in the sobriety of the great mass of Americans. The liquor trafficers will

do all possible to induce the youth to drink, always willing to debauch and hamper humanity for the sake of base gain. Let us hold back the sober from exploitation and save the children from destruction.

Manchukuo.

As this is being written they are going through the ceremonies of religious installation and recognition of Henry Pu Yi as Emperor of the State set up by Japan as the most important step in segregating Chinese territory North of the Great Wall from the Chinese Empire. Japan's ultimate objective and the next steps in her program can be known only by inference from history and the consideration of such factors as may be known to a student of the general situation. Two things seem quite clear. The first is that Japan is definitely carrying forward a policy of empire expanding which was temporarily checked for a period following the World War. The other matter about which there need be no question is that the new state has no actual independence.

The particular occasion for this note is the receipt of two documents—one of them an abbreviated rescript of the larger pamphlet of seventy pages—sent out from the "Government of Manchukuo Bureau of Information" located in the Shoreham Hotel, Washington. This material is sent out by George Bronson Rea, Counsellor to the Minister of Foreign Affairs, Government of Manchukuo. Both pamphlets are entitled "The Independence of Manchukuo", and give an address delivered by the Counsellor to a group in the George Washington University Law School. The cover and title pages bear the legend: "The basic and unswerving policy of Japan in Manchukuo is the most scrupulous respect for the independence and sovereignty of that country". The briefer pamphlet closes with the statement in black face: **"Manchukuo will remain independent".**

This material is an interesting example of special pleading on the part of a paid attorney. It is vigorous and even bitter

in its attack upon the American Press, the American Government and the general American attitude, with reference to this matter.

Japan has at least a very plausible defense of her course in Manchuria; and Manchukuo can build up a good historical foundation for her independence. Mr. Rea does not seem to make use of the best materials and line of argument in his pleas. Nor is he wise in his rather violent and unjust attacks on the Stimson doctrine and the present attitude of our National Administration; nor in his petty anger with American sentiment. He makes the impression of one who is salving his conscience while violating a fundamental conviction by unduly emphasizing speciously contrived appeals to moral and ethical principles. The plain fact is that Japan is being driven by economic and social necessity, and by an all too normal national ambition to pursue her course, which violates the agreements of all the nations for conduct in the new era which was supposed to be inaugurated by the formation of the League of Nations. This is a course which Japan is well aware would not be tolerated by the Western world but for the chaotic and desperate conditions maintaining the world over. It would seem that frank avowal of the actual issues and purposes, and of the transgression of the agreements to which Japan was one of the chief signatories, would be the best policy for everybody concerned, and would in the end inure to the credit and the comfort of the Japanese government and people.

This whole deplorable episode is one of the most striking instances of the unhappy condition of international relations and of the hopes for human brotherhood; one more demonstration that nations are apt to be still pagan in their policies and that "diplomacy" remains two-faced with lying one of its chief assets. Mr. Rea is hardly serving well his employer.

Book Reviews

I. SERMONS, LECTURES, ADDRESSES.

Keys to Conquest. By Gaston Foote. Revell. Price $1.00.

This is a volume of inspirational addresses to young people by a young Methodist preacher. Their publication testifies to the reception they have had among young people,—that they are what young people like. Their vigor, simplicity, and idealism are striking. In his introduction Dr. H. E. Luccock has a word of praise: "He brings to the service of his themes a fine gift of portraiture. He turns the ear into the eye. Movement, color, drama, all crowd the pages and give vividness and life to the ideas."

J. B. WEATHERSPOON

New Sermons for Special Days and Occasions. Compiled and Edited by Dr. G. B. F. Hallock. Revell Co., 1933. 286 pages. Price $2.50.

The long time editor of the "Ministers' Manual" and other useful and suggestive volumes for preachers brings together in this volume a great number of new sermons, for all "Special Days" with a "comprehensive collection of choice illustrations upon the themes." There are not only complete messages on subject appropriate to all the occasions the pastor is called upon to speak, but there are numerous texts, suggestions and helps for building the pastor's own, with the full message as a model rather than a substitute.

For a volume of this sort one can not imagine a better one. In fact its chief fault is its excellence, especially for the younger and more untrained preacher. The temptation will often be very great to use "as is"! as a sort of "text book" in Homiletics

and good literature and sermon architecture, it is a gem. One believes that where one will misuse it, hundreds will be helped and stimulated by proper use, for the selected illustrations are worth the price of the book. F. M. POWELL

The Springs of Life. By James Reid. Revell. Price $1.75.

This writer has been for a dozen years so ardent an admirer of Dr. Reid and his preaching that he could hardly give an impartial review of a volume of his. In this collection of devotional articles which were first written for the *British Weekly* one finds indeed the springs of life. Dr. Reid's sermons are longer than the average, but here he shows his ability to put into four pages or less great sermons that grip the soul. These sixty-two messages are unexcelled for use in the quiet hour.

J. B. WEATHERSPOON

Passing on the Torch. By Dr. A. T. Robertson. Revell. $1.75.

For more than forty years Dr. Robertson has been a teacher of the New Testament, but he has also been a preacher in constant demand in churches and assemblies of various sorts. As he himself says he has always considered himself as primarily a preacher. It is fitting therefore that he should add to the library of his writings this volume of sermons to represent the preaching side of his rich ministry. Dr. Robertson has often stated to his students his idea of preaching, namely, that it has three essential elements, (1) the message, which is open to all, (2) the help of the Holy Spirit ,which is at the service of all, and (3) the preacher's personality which "many preacher's try to get rid of for that of another." In these sermons all will find a well defined message, a true spiritual tone—and the marks of the preachers' striking personality. The volume will be welcomed by a host of preachers of the South and beyond.

As one would expect, most of the sermons are exegetical and expository. There are also to be found fine character studies, as for example the sermons on Aaron, Samson, and Jonah. In the choice of subjects Dr. Robertson is very happy, some of these being "Passing on the Torch", "The Gospel of Work", "Your Picture of Christ," "A Walk with the Risen Christ," "On Parole One Year More." And in the clear analysis of his subjects the preacher will find suggestions for many other sermons, besides being reminded that often the rich Scriptural texts together with their contexts furnish outlines that can hardly be improved upon. Furthermore, one has in these twenty sermons a demonstration of the fact that exegetical and expository preaching may be as modern and up-to-date as a topic chosen from Saturday's newspaper.

Dr. Robertson is to be thanked for taking the time to prepare these searching messages that draw the heart back to Christ with fresh desire and hope. The spirit of the closing sentence of the book runs throughout: "We thank God that Jesus is our Master and that we are his slaves to do his every will. In that we find our joy and gladness." J. B. WEATHERSPOON

Sermons from Life. By Clarence E. Macartney. Cokesbury Press. Price $1.50.

The title of this collection of sermons is explained by the author. "Although they are based on the great truths of the Bible, and illustrate the doctrines of the Christian faith, they have been suggested to me by the incidents of my own pastoral experience, that rich, stirring, and inexhaustible field for pulpit meditation and instruction. The men and women who rise to meet us in these successive sermons are not dim specters, but of like passions with us; caught in the tides of life, buffetted and tossed, going down into the Gulf of Gloom, or reaching through faith the Shore of Safety." Many of the subjects are taken from expressions heard in ordinary conversation, such as for

example, "I want to see life," "I believe everyone has a right to be happy," "If I had my life to live over again." There is an abundance of illustrations out of the preacher's own experience, as well as from other choice sources. A deep earnestness characterizes every message. Dr. Macartney lacks the light touch of Burris Jenkins and the smooth style of Henry Howard, but he is himself, possessing a deep interest in humanity and a directness of expression that lend strength to his preaching.

J. B. WEATHERSPOON

Christ For Me and Other Addresses. By Charles Forbes Taylor. Fleming H. Revell Co., New York. 1933. 96 pages. Price $1.00.

Here is one "boy evangelist" who has made good. The author's father, when a lad of sixteen, started out with horse and wagon on a preaching tour through England. When Charles was only nine years old he was used by his father to tell and sing the Gospel story to the crowds that gathered around his wagon in the market-places. The volume under review is made up of selected sermons preached by Mr. Taylor in the course of his evangelistic career. The sermons are original, full of human interest, striking in their appeal, and—brief. It is quite remarkable how the preacher gets his message over within such brief limits. If for no other reason the evangelistic preacher should study these sermons in the effort to discover how effectiveness may be combined with simplicity and brevity.

G. S. DOBBINS.

Something Ere the End. By the late Henry Howard. Revell. $1.50.

Those who have read earlier books by Dr. Howard will be glad that friends have collected and published these rich messages which he left behind. They are his last public utterances. An Australian, he came to be pastor of the Fifth Avenue Pres-

byterian Church, New York City to succeed Dr. Kelman, and was immediately recognized as one of our most eloquent and attractive preachers. He was evangelical and evangelistic. His sermons always grip and lead the soul to the higher reaches. The tone and range of his preaching are suggested in the titles of these last sermons: "The Love that Lifts," "The Inescapable Imperative," "The Necessity for the Atonement," "The Dynamic of the Resurrection," "The Supreme Master", "The Meaning of Faith," "The Glory of Sacrifice," "The Living Hope." Here are five examples of doctrinal preaching that is interesting, vital, moving. J. B. WEATHERSPOON

Jesus Said "I Am". By George Stewart. Harper's. Price $1.00.

This is the seventeenth book in Harpers' Monthly Pulpit. There are ten sermons from the "I am" passages found in the words of Jesus. Not only does Dr. Stewart point out the affirmative note in Christ's teaching, but by insight, analysis and illustration he shows that Christ's present tense is still a present tense in the twentieth century. He is the answer to our modern need. J. B. WEATHERSPOON

The Revival We Need. By Oswald J. Smith.
The Enduement of Power. By Oswald J. Smith.
Published by Marshall, Morgan and Scott. London. Price 2 | 6.

Concerning the author of these little books Dr. Jonathan Goforth writes: "The writer is dead in earnest and burns with a passion for souls." The first volume is a plea for a spiritual revival emphasizing our responsibility and the possibilities of such a revival the power of the Holy Sprit deepening our convictions, stirring our passion for souls, and giving victory to our efforts. The second volume deals further with the secret of spiritual revival, being an exposition of the Promise, the Fulness, and the Anointing of the Holy Spirit.

The messages are enriched by frequent references to experiences of himself and others in revival services. We may not agree everywhere with interpretations, but many of us preachers ought to read such appeals and convictions to warm our own hearts and send us back to the Scriptures for fresh study. Too many of us know and experience far too little about the power of the Holy Spirit, to the impoverishment in our own lives.

J. B. WEATHERSPOON

Christ on the Road. By F. Townsley Lord. Published by Marshall, Morgan and Scott.

As the title suggests the messages of this little book take their start from road scenes in the life and teaching of Jesus. With fine descriptive power and spiritual insight the author interprets the passages that center in the roads to Jericho, Bethany, Emmaus, Samaria, Damascus and Galilee. A second division of the book contains four sermons on "The Modern Road" having as their subjects, "The Way of Conflict," "The Way of Opportunity," "The Way of Discovery," and "The Way of Influence." They are all of high devotional value to those who seek the companionship of Christ.

J. B. WEATHERSPOON

II. THEOLOGY, PHILOSOPHY, APOLOGETICS.

Science In Defense of Liberal Religion, a Study of Henry More's Attempt to Link Seventeenth Century Religion with Science. By Paul Russell Anderson, Ph.D. G. P. Putman's Sons, New York and London. 232 pages. 1933.

As long as we are to have a philosophy of religion we must face the problem of the relation between religion and science, and as long as we make progress in science we shall continue to try to rationalize our religious beliefs in the light of it. Some of us are all too easily swept along with the new philosophy of science that is being fed to us to-day from the pens and brains of thinkers of the type of Jeans and Eddington, as though a new day for the confirmation of the fundamentals of our faith by science and philosophy had arrived, in which the old problems would be set aside and a new rapprochement between science and religion would be effected. The difference between the two is still the difference between the natural and the supernatural. But there is no reason why they should not be friendly in the common quest for truth.

Dr. Anderson has made a commendable study of the problem by investigating the thought of Henry More and the Cambridge Platonists of the seventeenth century. In his search for religious peace More turned to Platonism and then to Cartesian science, and when these failed to render a satisfactory basis of solution he developed a scientific view of his own. Dr. Anderson shows that this is to be understood against the background of his early life, which was a blending of Plato, Augustine, and Calvin. He was concerned to establish the existence of God and the immortality of the soul, and then to show how man may be united with God. This, he said, is accomplished in three steps: purification, enlightenment, and contemplation.

The author sums up the matter rather suggestively when he makes a distinction between More and Wesley: "More was in-

terested in a sacrificial defense of God;; Wesley was interested in personal experience of God. Fact as More knew it was associated with cylinders and arrows; fact as Wesley knew it was associated with conversion and sin. More's experience was attached to scientific concepts; Wesley's experience was attached to the religious life'' (page 187). H. W. TRIBBLE.

The Death of Materialism. By Whately Carington (W. Whately Smith) M.A., M.Sc. London: George Allen and Unwin Ltd., 1933. 256 pages. 10 shillings net.

Here is a volume quite out of the ordinary and one to afford interesting, possibly amusing, reading for two hours or so. With a picturesque and expansive vocabulary and with a bouyant rhetoric such as becomes a triumphant spirit the author proceeds to his congenial task of effecting ''the Death of Materialism'' and substituting in its place an interpretation of Reality that has in it elements of elusive subtlety but of fascinating suggestiveness. The following description of his work is mainly in his own words and is as accurate and as illuminating as could be given in as few words:

''Although, in his early chapters, he discusses the psychological factors which commonly promote misconceptions on the subject and indicates why the arguments usually adduced in favor of Materialism are necessarily inconclusive or invalid, he is primarily concerned to show that the problems in question are false and non-existent, being artificially created by our acceptance at their face value of verbal formulations which are actually no more than Fictions—provisional constructs of a certain practical value but unfit for retention at an advanced level of discourse. From the fields of Psychical Research and of orthodox Psychology certain phenomena are selected as demanding a revision of the ordinary conceptions of Personality and indicating that of a Universal Consciousness of which individual minds are but localised offshoots. This conception, it

is claimed, leads to conclusions in striking conformity with mystical experience and enables us in prnciple at least, to unify the realms of the Mystical and the Rational."

He uses reason, ridicule, sarcasm and wit to oust all the classical materialists and every believer in the "fictitious" antitheses of ordinary, orthodox rationalism, and supernaturalism, as well. He comes to the close not 'feeling particularly inclined to boast' over a good job, for "even if, as I flatter myself, I have mortally wounded my opponent there can be little doubt that the poor fellow will be an unconscionable time adying This . . . does not greatly trouble me, for I am more interested in the structure I have reared in the intervals of my fighting than in the battle itself", which is the way any good fighter should fight and feel. Whatever the outcome the author feels that he may claim to have made a sincere attempt to eradicate traditional prejudice from his treatment and to preserve the most astringent attitude compatible with his enthusiasm for his work. Thus he takes evident satisfaction in printing at the end: EXPLICIT. W. O. Carver.

The Adventurous God. By Charles Edwin Schofield. Cokesbury Press, Nashville. 1933. 159 pages. Price $1.00.

Probably no better brief statement of the nature and value of this work can be given than the following condensed from its analysis by Professors, Brightman, Knudson, of Boston University, Lewis of Drew, and Cutshall of Nebraska Wesleyan:

"The author has taken the familiar truths of Christian theology and set them against the background of our own time. There has been a great need for just this sort of treatment. . . It is remarkably well done . . timely . . and essential . . Mr. Schofield writes with courage of conviction. There is a real place for his book, which makes of God 'An Adventurous God' whose adventure is *with others* and *for others*. That still leaves him God—a *real God.*"

In all aspects of life's experiences and even of cosmic history the author thinks our best understanding comes from considering the entire story as the "Magnificent 'Saga of the Struggle of the Adventurous God for self-disclosure and co-operative Fellowship' ", which is a sound enough philosophy. One may venture to think the effort to cover the whole field of modern knowledge and interest and to interpret it all through this one formula was rather too much to crowd into so small a volume. Inevitably we are left with a rather scrappy discussion of "The Logic of Religion" and "Some Implications for Christian Faith." W. O. CARVER

And the Life Everlasting. By John Baillie, D.Litt., D.D., Roosevelt Professor of Systematic Theology, Union Theological Seminary, New York. Charles Scribner's Sons. 1933. 350 pages. Price $2.50.

"If a man die, shall he live again?" No other question has come nearer expressing the anxious concern of the human family. We want to believe in the life everlasting, and we want that faith firmly grounded. As long as books are written this will continue a popular theme for many of them.

It was to be expected that Dr. Baillie would take a fresh approach to an old doctrine. He has done that in this book and has maintained it throughout in language that holds the interest of the reader to the end. Although he brings in for careful consideration the usual reference to sources and views, he does not travel the beaten path in doing so. And his conclusion? Well, that there is a life after death, though we do not know much as to its nature. A simple story beautifully told draws attention to the fact that the chief thing about Christian faith in its effort to see beyond the veil is the conviction that our Lord and Saviour is there. We may not know a great deal about the place—the arrangements, decorations, relations, and such—but we do have the knowledge of faith that it is a state of eternal fellowship. Dr. Baillie speaks of the gnostic and

agnostic elements in Christianity, contrasting the things that we do know about the life everlasting with those that we do not know. The descriptions in the Book of Revelation he takes as figurative and symbolic language.

He grounds our belief in the revelation in Jesus Christ, though not upon the miracles of Jesus, not even upon his resurrection. It is not the historical fact of the resurrection of Jesus that convinces Christians, but it is their faith in him that enables them to accept the fact of his resurrection, says Dr. Baillie, and he calls to his side a number of worthy theologians to support him in that view. He sees Jesus establishing immortality on the fact of individual communion with God. "If the individual can commune with God, then he must matter to God; and if he matters to God he must share God's eternity. For if God really rules, he cannot be conceived as scrapping what is precious in his sight. It is in the conjunction with God that the promise of eternal life resides." (p. 163).

H. W. Tribble.

Christ and Human Suffering. By E. Stanley Jones. The Abingdon Press. Price $1.00.

Any book by E. Stanley Jones draws immediate attention because he is known as a man who speaks out of his own experience and of the things that are born of the necessities of experience. This present volume is of that character, the result of the fact of human suffering everywhere, the universal experience of the race, visible in China, India, America, everywhere. The whole world suffers pain. And everywhere the question of its causes, its significance and attitudes toward it are raised. Out of these facts and questions, and the confusion of men before them, Dr. Jones felt impelled to write.

In the first three chapters he lays the ground work for the main discussion, describing various ways in which humanity, Christians included, suffer, and the ways in which men face the

experience. He discusses the answers of Omar Khayyam, Stoicism, Buddhism, Hinduism, Mohammedanism, Judaism, Christian Science, and the answers of some Christians. Three chapters are then given to the Christian way as taught and exemplified by Christ, among the early Christians and among Christians today, which may be summed up in brief as that attitude which triumphs over it, using it as a source of blessing and power, seeing it as something to be dealt with positively.

In the chapter that follows it is shown that the Christian answer to suffering is the only way to peace and joy in the world. "Not that we do not have to fight, but now the battle itself is the victory. We are certain in our minds. We are convinced of the good and that it is one with the supreme power." In two chapters on the cross Christ's choice of the cross is seen to be supreme and at the very heart of things. And the spirit of the cross must be at the heart of all Christianity, the spirit which is not one of stoical endurance of suffering, but voluntary sacrifice. "No one can sing lyrics . . . unless he has learned 'the song of the Lamb,' the song that is learned through suffering, through taking the cross to one's bosom, putting strings to it and making it into a harp." There is no true Christianity without the cross. In the Cross of Christ we see also the heart of God as his law and his love come together in effective forgiveness. "The cross is the price that God must pay to get to us in spite of our sins."

In the closing chapters the necessity is pointed out of doing two things: (1) healing men at the heart if they are to deal properly with suffering that comes upon them from moral choices or from their environment; and (2) dealing with the external environment—social, economic, political—which is the cause of individual suffering. "The gospel would be a very partial gospel if it taught the individual how to use his suffering for higher ends, but left untouched the systems that cause the individual suffering." Suffering producing systems must be changed. And Christianity must make the effort "no matter

what the cost to itself,'' remembering that through suffering, not through comfort that life's victory is won.

This is a book that meets our day and its problems, both individual and social, squarely, offering to us a gospel and a challenge. J. B. WEATHERSPOON.

Mooring Masts of Revelation. By Melvin Grove Kyle, D.D., LL.D. Introduction by James Leon Kelso, Th.D., D.D. Fleming H. Revell Company, New York. 217 pages, 5 illustrations. Price $2.00.

Biblical scholarship suffers a great loss in the withdrawal of Melvin Grove Kyle from the living ranks of earnest seekers after the truth. Acknowledged and honored as one of the upstanding archaeologists of his generation, author of numerous books and special articles whose usefulnesss will continue for future student generations, Dr. Kyle's influence will abide. He combined two rare traits in an unusual degree. First of all was his unshakened confidence in the accuracy, trustworthiness, and credibility of the Bible, and, second, his unceasing effort to gather from the dust heaps of the centuries the proofs of his convictions. Maintaining a beautiful Christian character throughout his long career of conservative and constructive critic, he came to the close of his labors with the same radiant convictions as those with which he began.

This book, *The Mooring Masts of Revelation,* is Dr. Kyle's valedictory. It consists of a series of discourses on some of the outstanding characters of the Bible, refreshingly presented in their proper geographical, historical, and archaeological setting. Through the wealth of oriental details which the author acquired on frequent journeys to the Near East, these characters are made to live again. Indeed, Dr. Kyle feels his lands and his subjects, to which he also brings an almost uncanny spirit of orientation and interpretation. Here the reader gets sidelights not only on what one can see in the midst of Bible backgrounds, but on what one may hear in an environment where truth be-

comes most luminous. In a real sense these chapters are the whispered devotions of a pilgrim who was not denied unusual revelations. The reviewer would characterize the entire work as a book of devotions in which the principals of intelligent understanding accentuates the sweet reasonableness of faith.

Actually, as one reads these chapters he is conscious that the atmosphere is that of patriarchal days. Abraham, Jacob, Moses, and others are re-introduced in most attractive manner. They are made to speak concerning the things they experienced, heard and believed. In the latter part of the book the New Testament backgrounds are made to live again and to give forth something of their inexhaustible wealth.

Every student and teacher should have this book, read it, and use it. The author shows that he was qualified to tell what he saw, heard, and felt. When the reader has finished these descriptive chapters he will have new conceptions and new appreciations of old things. Here, indeed, is revelation from a high source.

J. McKee Adams.

I Follow the Road: A Modern Woman's Search for God. By Anne Byrd Payson. Introduction by E. Stanley Jones. The Abingdon Press, New York, Cincinnati, Chicago, 1933. 210 pages. Price $1.00.

If one wishes something to read for sheer delight in artistic, peotic, brilliantly rhetoric authorship he will go far to find an equal to this. Only no one could ever read it just for that; because the reader very soon finds himself witnessing the rebirth of a soul that had grown resplendent in those environments and occupations, contacts and pastimes and experiences that make up the finest of what goes for rich culture in a modern secularistic world. Then one watches the astonishing growth of that newborn soul into understanding and ever-increasing acceptance of a life so far richer than "the best that earth affords" that the change must be catalogued as infinite. From the first this new life is never self-centered—that's the why of its amazing growth.

Two centers emerge at once. That isn't quite the pattern for this thought either; for this life doesn't develop as an ellipse with two foci of balance, light and control. One center nucleates and integrates the whole: it is the Christ—of God, and of the human self. One sees him begin in this self and spring to maturity so swiftly as to keep the watcher agasp with wonder, longing and love. But in the light of that growing Christ, himself the while growing this soul in relation to himself, in that light one sees the circle of friends, and people who become friends, of this society nurtured soul. Sees them as lives into which this Christ waits to be made personally available and set free for his transforming work, the while this new disciple-friend of his with studious—never studied—skill develops a technique in the art of vitally introducing the inner self-hood of her friends to her Friend and leaving them to grow into saving, stimulating, reconstructing friendship.

One cannot praise the author, that would be impertinence amounting to obtuseness. One cannot praise the Christ who takes and holds the story, unless that praise shall be real worship. One can neither praise nor worship unless one is prepared to join the circle of them that "follow on to know the Lord" and follow him on to make saving friendship with men and women whose lives are worse than futile without that saving and realizing friendship.

May I say in plain terms that here is a work unsurpassed as a study in the psychology of the Christian life; in the technique of what is usually so superficially undertaken as "soul-winning"—always in danger of repelling potentially great souls; in suggestion of the interpretation of the deep meaning of religion for the individual.

Certainly it is not a picture of full and complete Christianity, could not be in this compass and would be nothing if it undertook to be any more than it is.

Dr. Jones' introduction gives some information about this "conversion" that the reader likes to have; and yet one almost

wishes he hadn't read it until the author's unveiling and analysis of her birth and growth in Christ had been finished.

The author was a genius before she met the Lord, but a genius lacking knowledge, experience of the source of her selfhood and increasingly coming with only dim consciousness to the sense of futility. Then she was found of the Author of all personal value. Life captured her to construct a saint in the finest New Testament sense of that misused word. Every saved person becomes a safe and saving person if and as the Saviour lives in him and carries on the saving process from within.

One has to confess that the story of the many, varied and complicated contacts of persons with and for whom the author developes her technique of sharing her Christ, seems to have in it a large measure of accommodation, if not invention. Yet this is a very rare book because it portrays an experience that is rare, in such a way as to make it real and possible to ordinary sinners as well as sinners that are extraordinay.

W. O. Carver.

The Rule of Faith. By the Very Rev. W. P. Patterson, D.D., LL.D., Professor of Divinity in the University of Edinburgh. New and Enlarged Edition. The Fleming H. Revell Co., New York and London. 468 pages. 1933.

Anything from the brain and pen of Dr. Patterson is sure to be a worthy piece of work. He is always thorough, scholarly and sound, as a widely scattered group of former students, and a much larger group of readers, will testify. This book holds its own alongside "The Nature of Religion," for which he is perhaps best known throughout the Christian world

The Rule of Faith is a doctrinal study of a historical and critical blend. Sweeping along from the Reformation as a starting point, but keeping the background of Christian history from the first century clearly in mind, he brings the reader down to the present day traversing a route that compares the interpre-

tations of Roman Catholicism, Protestantism, and Rationalism. The book is presented in two parts: the first dealing with The Seat of Doctrine, and the second with The Substance of Doctrine. He is eminently fair in presenting the opposing sides of doctrines that have been the subject of Catholic-Protestant controversy, and therefore qualifies as a worthy guide for students who want to form their own opinions from a knowledge of both views. But Dr. Patterson's work is more than a fair presentation of the different views. It is also a discriminating examination and constructive criticism. A careful study of it will mean an intellectual and spiritual enrichment of the Christian's life. H. W. TRIBBLE.

Theism and the Scientific Spirit. By Walter Marshall Horton, Oberlin College. New York and London, 1933. XVIII + 231 pages. Price $2.00.

Many of us are already debtors to the able and earnest thinking of the Professor of Theology in the Oberlin Graduate School of Theology through his *Theism and the Modern Mood,* and *A Psychological Approach to Theology.* The present volume is the Colgate-Rochester Divinity School Ayer Lectures for 1932-33, five in number.

The plan is to show the interaction—antagonistic, harmonistic and consequential—of Scientific development and reconstruction and Theology in the era of the modern scientific advance. The lectures proceed by periods: I God in the Copernican World; II God in the Newtonian World; III God in the Kantian World; IV God in the Darwinian World; V Science and Theism To-day. A brief Epilogue undertakes to forecast "The Future of Theism."

The theme of the historic drama may be said to be the contrast in each period between the method of constructing a conception of God which is scientifically correct, and the method of construing the concept of God from the religious standpoint

without contradicting the "given state of scientific knowledge". There are, to be sure, variations of this theme and many undertones. The piece moves with brilliantcy and skill. As exemplifying the two methods Dr. Horton compares and contrasts extensively the work of Spinoza and Pascal in the seventeenth century; of Paine and Swedenborg in the eighteenth; of Romanes and Drummond in the nineteenth.

The reader must keep in mind that it is Theism which occupies the author here, not specifically Christian Theism. It is characteristic of a considerable group of American writers in the philosophico-theological field to-day that they are seeking to interpret and re-establish Theism in our current thought and life while leaving aside for the time being the fact of the Christ and his interpretation as the realization of Theism. Even in the Epilogue Dr. Horton does not really come to Christ as in a modest way I have tried to do in the recently delivered *Norton Lectures*. He does say (p. 216), that in times of deep human need, "The only God who could help would be a God who was somehow both human and cosmic . . . The peculiar appeal of the Christian conception of God lies in the fact that it does thus unite, most intimately, the human and the cosmic." Whether this union is only a "conception" of man or has basis in the historic Fact the author leaves, apparently to the reader, except so far as quotation of a passage from Galsworthy's Saga may be his answer. That goes no further—which, however, is a long way—than to recognize that "The sublime poem of the Christ life was man's attempt to join in one these two irreconcilable conceptions of God" ('the Unknowable Creative Principle', and 'the Sum of altruism in man'), as "orthodoxy scientifically explained at last."

Penetrating and illuminationg is Dr. Horton's prophecy of the failure of the "cosmic gods", including "Einstein's Cosmic Order, Sir James Jean's Cosmic Mathemetician, Kirtley Mather's Cosmic Energy, W. P. Montague's Cosmic Mind, Wieman's integrating process at work in the universe and some others". Equally is it "safe to predict that the multitudinous gods of

humanistic religion will continue to rise, and fall, and rise again to new life in the future as in the past." "Whatever may be the fate of the lesser humanistic gods, the greater humanistic gods are sure to retain their places in the pantheon". These he names as "Love and Friendship, Justice and Peace, Beauty and Truth", but goes on to include such vague generalities as "heroic personalities and great traditions in which the ideal values are embodied." Very well does he say: "Any form of theism which attempts to go beyond humanism must include these humanistic values as attributes of God"; but there is in this statement the lurking vice of too much of our rising new American Theism: that it proposes to create its own God, going on out of humanism to something more inclusive, with no suggestion of receiving God in his own giving—supremely in Christ Jesus. Horton is terribly right when he says: "Very few people actually believe in this Christian idea of God."

W. O. Carver.

The Christ of The Christian Faith. By W. Douglas Mackenzie. The Macmillan Co., New York. 304 pages. $2.00. 1933.

This volume contains the lectures delivered by the author at New York University on the Deems Foundation, and at Yale Divinity School on the Nathaniel Taylor Foundation. Facing the historical and theological problem of the person of Christ he seeks a solution in the consciousness of Jesus. After giving in the first chapter a general view of the field of inquiry, tracing the beliefs that are hostile to Christianity and setting forth certain presuppositions in the study of Christ, he goes on to examine the consciousness of Jesus as exhibited in the New Testament records, and as generating the influences that have moved and sustained the Kingdom of Christ in its redeeming conquest through the centuries. He recognizes the impossibility of conserving the essentials of Christianity if the New Testament view of the historic Jesus is sacrificed. "It is the Deity

of Christ, with all its vast and glorious mystery, which is the simplest explanation of historic Christianity'' (the closing sentence of the book).

It is altogether an invigorating and instructive study in Christology. H. W. TRIBBLE.

God at Work, A Study of The Supernatural. By William Adams Brown, Ph.D., D.D. Charles Scribner's Sons, New York and London. 1933. 301 pages. Price $2.50.

The author states in the Preface that his purpose in this book is ''a reinterpretation of the supernatural factor in religion, not from the abstract and theoretical viewpoint which has been controlling in many recent discussions of the subject, but in its bearing upon the personal religious life''. How does God make his presence known? That is the question that the book seeks to answer.

Dr. Brown has not sidestepped the question of the miraculous but with clear discernment distinguishes between miracle in science and miracle in religion. The discussion in this connection will be helpful to those who fear that the acceptance of the full import of the religious view will necessitate a compromise of the scientific view. In effect he says that it takes the miraculous to make a sustained appeal to the insatiable curiosity of man. ''However fast knowledge grows, curiosity grows faster.'' A miracle is ''a strange fact with a meaning, a luminous surprise,'' that is more than a matter of individual concern, but of social interest. ''It expresses God's activity in history and evidences his presence and control in those crises of the national life when great issues have to be faced and new steps taken of permanent significance for mankind.''

The author answers his first question by saying: ''God makes his presence known with irresistible conviction in the act of the will by which man surrenders without reserve to the highest he knows.'' This 'highest' is revealed to us in Jesus, who is

"the miracle of miracles to Christians. In him his disciples see God's supreme and final revelation to our race."

Another purpose of the book, to be put alongside the question asked above, is "to find, if possible, a clue to the good life." That is the subject of Part IV (the other three dealing with Landmarks, The Life of Faith, and What Faith Finds in God). Sainthood is the goal of the good life, meaning by sainthood the full surrender of life to God in active service as well as in meditation and worship.

There are three characteristics of this book that distinguish it fom the average treatise on the supernatural in religion, and that therefore commend it to a large reading public: (1) it is evangelical in flavor, looking to Jesus Christ as the supreme and final revelation; (2) it is non-technical in language and style and therefore easily understood by laymen; (3) and it draws its arguments and illustrations from life. It is not only a convincing defense of the supernatural presence and work of God in history, but it is also a tonic for a Christian's spiritual life. It surely will leave a blessing wherever it is read.

H. W. Tribble.

The Inadequacy of Evolution As a World View. By Chester K. Lehman, A.M., Th.B., Dean and Instructor of Bible, Eastern Mennonite School, Harrisburg, Va. Mennonite Publishing House, Scottsdale, Pa., 1933. 255 pages. Price $1.25.

The plan of this very straight-forward and easily read book is to 'demonstrate' that "as a philosophy" evolution "is not adequate to explain the universe": and then to 'demonstrate' that it falls far short of being validated by the scientific process'.

If any one thinks it still important to make such demonstrations this book will prove highly satisfactory. Unfortunately it's science and its arguments in the field of the scientific method would not be accepted by most scientists as truly representing the facts and processes.

Evolution is not a philosophy, never was; and the older forms of evolution, here dealt with, are rarely held to-day. It would be much more to the point to-day if Dean Lehman had dealt with "Creative Evolution" and "Emergent Evolution."

The closing chapter purports to present "The Christian World View." As a matter of fact it presents no "world view" at all. It does set out quite clearly certain views of Biblical teaching concerning some of the great elements that would be included in a "world view." One can find in Paul's writings, especially in Ephesians and in parts of Romans, much more of what belongs to a comprehensive world view than in Genesis and in the psalms which are quoted. Yet strictly speaking, in the sense of philosophy, the Bible presents no complete world view—does not purport to do so. Any true world view must take account of the aspects of truth set forth in the Bible that belong to the true world view. W. O. Carver

Doctrinal Brevities. By Dr. A. McCaig, B.A., LL.D., Principal Emeritus of Spurgeon's College. Marshall, Morgan & Scott, Ltd., London and Edinburgh. 113 pages. 1933. 2/6.

This book will be welcomed by the conservatives who like their theological fare served in terms of rigid orthodoxy. It starts off with a labored defense of verbal inspiration, and then goes on to present a brief study of sin, salvation, the person and work of Christ and the Holy Spirit, the conception of God, and the resurrection of Christ (these are not chapter headings, but mere suggestions of what the thirteen chapters present). It gets better the further it goes, and must be taken in the limits that the author established for it. Its chief virtue is in the survey that is given in brief compass of the Scripture passages that bear upon certain doctrines. There is not much room in it for interpretation, nor for a very careful examination of the teachings that are presented. H. W. Tribble.

The Nature of Revelation. By Nathan Soderblom, Late Archbishop of Upsala. Authorized Translation from the Second Edition of 1930. By Frederic E. Pamp. With an Introduction by Edward Caldwell Moore, D.D., Th.D. The Oxford University Press, New York. 1933. 205 pages. Price $2.00.

"The death, a year ago, of Nathan Soderblom, Archbishop of Upsala, Primate of Sweden, was the loss to the world of learning of a distinguished scholar. To the church and government of his country it was the loss of an enlightened and capable administrator. To Christians of all lands it was the loss of a leader of wisdom and enthusiasm in the case of church unity". "His labours for world peace won for him the Nobel prize, an award which had universal approval". These quotations from the Introduction and Translator's Note will serve to introduce the author to readers who may not have already become acquainted with him.

The book is all too brief—it is to be regretted that Dr. Soderblom did not realize his dream of expanding it into a greater volume—but it is a profound and discriminating treatise, and fruitfully suggestive of lines for further study. The chief emphasis is laid upon the place of revelation in religion studied historically. "A revelation of God is present", he says, "whenever a real religion is found". This is indicated in reference to other records of religion, but the Old Testament stands apart from them. He takes the position that "the foundation of the religious development of the Old Testament was laid where, according to the Biblical tradition it was laid in the time of Moses and through Moses." In speaking of the prophetic writings of the Old Testament he says, "The distance between them and the most beautiful examples of Babylonian documents quoted by Delitsch is as the distance between heaven and earth". "The religion of the prophets is not a stage in the development of religion, but a phenomenon by itself".

In contrasting revealed religion with the religion of mysticism he says that the difference is one of personal authority. "Revealed religion has reached its perfection not in a perfect

doctrine or guide to salvation, but in a person. In this person the Divine and human, the objective and the subjective are fused. He mediates the communion of his own with God".

In the third part of the book the author has presented the thought that revelation continues in history. When a man becomes a Christian a creation takes place in him, and he takes his place in the historical progress of revelation. "The identifying mark of prophetic religion, in all times, is this: God speaks to me, to us, in history, in the small history of the individual and in the great history of the nations and of the world. We need not go back to the Old Testament to find this. The greatest witness to the revelation of God in history is Jesus." That suggests the fundamental weakness of the book. Jesus Christ cannot be adequately interpreted as the revelation of God simply by putting him in the stream of history, even though he is recognized as the supreme revelation in history. In order to understand his place in the history we must understand his place over history. H. W. Tribble.

III. EDUCATIONAL, SOCIAL, PRACTICAL.

Tarbell's Teachers' Guide, 1934. By Martha Tarbell, Ph.D., Litt.D. Fleming H. Revell Co., 1933. 432 pages. Price $2.00.

This twenty-ninth annual volume contains all the features which have made Tarbell's *the* standard through the years to those who have used it, but, as always, there are new, additional and surprising elements which bring further attractions year by year. Maps, "pen pictures" suggestions for teaching, Light from the Orient, Historical and Geographical Background, Illustrations, Comments, Explanations etc., are as usual, of the highest order. Only rarely does one find "comment" that lacks the sympathetic note, so generally characteristic of Dr. Martha Tarbell, and that exception, always, in a quotation. Each lesson

is so divided and variously approached that it gives ready help, suggestion and inspiration to the teachers of any class which uses the International lessons. The guide for 1934 is a real treasure. Those who know the work *will* have it, those who do not *should* have it, by all means. F. M. POWELL

The New Morality. By G. E. Newsom. Scribner's. Price $1.75.

This is a most welcome book to all who are concerned about the moral trends of to-day as they affect the family and the moral teachings which hitherto have sustained that fundamental institution. There has grown up in the post-war period a "new morality" of sex whose two main points are (1) that "nothing should be allowed to interfere with the freedom of sex life. If the ideals of family-life stand in the way of this freedom, the family must be mended or ended." The second is that (2) "the ideal of sex freedom is in harmony with the progress of modern science and civilization." One of the leading advocates of this freedom is Bertrand Russell whose popular and skilfully written works have gained for it a wide public. The results of this teaching are not only seen in Russia, but in the moral laxiness and the ease with which the family is broken up in England and America.

Hitherto it has been protested against and some telling arguments have been made against it, but here is a book that takes the arguments of the new morality and deals with them directly, answering them on their own grounds, and making an argument for the "high morality" of sex and family which cannot be answered. After presenting clearly in two chapters the facts of the two moralities, Dr. Newsom takes up the arguments from Biology, Anthropology and History. There follow chapters which take up the arguments from Psychology exposing the distorted and unscientific character of the morality that separates sex from marriage and family life and reduces the parental, fraternal and filial impulses to the expressioin of a mere acquisi-

tive or selfish instinct. Still other chapters examine the new morality from the standpoint of its estimate of human nature, and its meaning for social life and civilization. After a very revealing chapter on "The Social Forecast of the New Morality" the book closes with an exposition of "The Better Hope" for humanity which is held out by the older and higher morality upon which our family life and traditional standards have been built.

After reading the book one agrees with the *Manchester Guardian* in the following judgment: "Not only is his book notable for its sound reasoning and common sense but Dr. Newsom also advances new ideas for the strengthening of the family and of society. It is a reassuring book, one that will be a great value to all ministers, teachers and everyone concerned with the effect of 'post-war manias' on civilization".

J. B. WEATHERSPOON.

Christianity and Coercion. By Francis J. McConnell. Cokesbury Press. Price $1.00.

Is there a principle of coercion that is compatible with Christianity? What has Christianity to say about the forms of coercion that are employed in the world to-day in political, economic, social, and religious life? In six engaging chapters Bishop McConnell discusses these and related subjects in a rather informal way.

A few quotations gathered almost at random will indicate the tone and spirit of the lectures. "A scuffle between blind men may be a humorous spectacle, but not so when the men are not only blind, but crazy also. Modern warfare is a struggle between nations that have gone all but mad. None of the ordinary reasons for the use of force in communities within a nation itself hold at all. . . Killing ten million human beings to-day that even a hundred million two generations off may have a better chance is dubious policy. To sin against the human ideal

in our day is not the best method of exalting the human ideal of after generations " (pp. 14-15).

"We are trying, necessarily, to make individuals moral. We are trying to prevent their activities from becoming a social menace. It may be true that a man has a right to go to the devil in his own way, if he can go by himself, but, if he has to make a public spectacle of himself in his journey toward the devil, the public duty becomes that of abating a public nuisance" (p. 32 concerning the liquor traffic and coercion by law).

In the last lecture the church's use of coercion for religious ends in the past is reviewed and a plea presented for the use of "the higher coercions." "The religious compulsion must be that of intellectual and moral magnetism." "The church today must seek for that higher coercion, which is the same as the higher freedom, the appeal to men on the highest and best sides of their natures. Here it is that the church should stand so completely at opposites with the methods of this world."

J. B. Weatherspoon.

Coaching Men for Church Tasks. A revision of the "Trial Manual" prepared by The National Council of Northern Baptist Men. The American Baptist Publication Society, Philadelphia. 1934. 96 pages. Price 25 cents.

Northern Baptists have apparently taken seriously the problem of reaching and utilizing their laymen. This booklet is the outgrowth of a year of research, during which, in round-table conference, eigth thousand men discussed the things that men might do. As a result a "Seven-Task Plan of Work" was devised as follows:

Task I—Promoting adult Christian education in the church, and prayer and Scripture reading in the home; Task II—Sharing with Christ in world evangelism; Task III—Teaching the Christian use of possessions! Task IV—Recruiting men for Christ by face-to-face methods; Task V—Enlisting nonactive

members in worship service, and giving; Task VI—Increasing Christian fellowship and good-will; Task VIII—Training and developing boys and youth in Christian character.

It is proposed that a great laymen's movement be inaugurated in the Northern Baptist churches to be harnessed to these seven great tasks. A simple plan of organization is proposed, and definite, concrete methods are outlined.

To one who has had considerable experience in trying to organize and utilize men of the church the plan here proposed seems a bit complicated and elaborate. There are, however, many practical and valuable features of the plan, and under wise and enthusiastic leadership valuable results should be achieved. The plan is not the proposal of any man or small group of men, but has arisen out of the experiences and felt needs of a multitude of earnest Christian laymen. Pastors interested in a forward step for their laymen should by all means give this "Manual" a careful and open-minded reading. G. S. Dobbins.

The Protestant Churches and the Industrial Crisis. By Edmund B. Chaffee. Macmillan. Price $2.00.

The author of this volume is director of the Labor Temple located in the famous "East Side" district of New York City, where for fifteen years he has met at first hand the problems of the less favored man. The Labor Temple conducts an open forum in which men of all political and economic creeds express their views of our American system, and the church is not spared in their criticism. Inevitably the question of the responsibility of Christian people and organized religion in respect to industry, crime, unemployment, war and other social problems of the day is forced upon such a leader every day. Accordingly Dr. Chaffee has gone into the matter with all earnestness and has sought to relate Christianity properly to our social life. And whether one agrees with all he advocates or not, one must be awakened to the reality of the problem and to the fact that religion cannot remain aloof. Religion has some-

thing to do with economics. Jesus has something to say to our generation about social morality. War, the profit motive, and the class struggle are moral problems that cannot be sidestepped by the Church.

After an extensive examination of the industrial field and the problems presented the author adds four chapters of great practical value. He discusses "The Duty of the Church in the Industrial Crisis" and "The Responsibility of the Individual Christian." One chapter is descriptive of the work that is done at the Labor Temple, which, although it obviously cannot be duplicated in many churches, is of suggestive value, as well as a most interesting and encouraging story. The final chapter is the author's proposed technique of preaching the social gospel. "Those who would preach to the church the need of basic social change must somehow make it clear that their first interest is in the Christian message". "A deep loyalty to the Christian faith, an unassailable factual basis, the knack of giving evidence, rather than conclusions—these are necessary for the successful preaching of the social ideal called the Kingdom of God."

J. B. WEATHERSPOON.

Prayer: An Interpretation. By Ray Hartwell. Meader Publishing Co., Boston. 1933. 169 pages. Price $1.50.

This is not, as the title might indicate, a treatise on prayer, but is rather a source book for those who pray. There is little philosophical argument, but rather a taking for granted that all men everywhere pray, and that the great need is not to be convinced that prayer is reasonable but to be inspired to give time and place to prayer in one's life. It is perhaps true that the great majority of Christians, including ministers and other religious leaders, neglect prayer while admitting that it is the greatest source of power and the highest of all privileges. The book is divided into four parts: Part I—Twelve Key Thoughts. Part II—an attempted answer to the questions "What is Prayer?", "What is the office of prayer?", "What is the nature of

prayer?'' ''What is the spirit of prayer?'', ''To whom should we pray?'', ''Who answers prayer?''. The most commendable thing about this section is that it does not undertake to answer these questions didactically, but brings together passages of Scripture which permit the Bible to give its own answer. Part III consists of a remarkable collection of biblical quotations concerning prayer, and Part IV brings together a number of prayers by notable Christians. The minister will find this book of very real value in suggesting biblical materials for preaching on the subject of prayer, and in the arrangement of prayer meeting programs. There are some indications of the author's leaning toward ''new thought'', but this does not obtrude itself sufficiently to mar the treatment. G. S. Dobbins.

A Diary of the Holy Spirit. By "Glory in Him". Meador Publishing Co. Boston. 1933. 128 pages.

The author conceals his identity under the pen name, ''Glory in Him.'' It is a strange sort of book. The publishers claim that it is ''perhaps the first product of such mystical realism to deal more exclusively with the joy and profound bliss of the heart attuned to God under the Spirit.'' There is no discussion, no philosophizing—just a day by day recording of the rapturous experience, the sense of Christ's immediate presence, the fact of the Holy Spirit's guidance, and the consciousness of the all-enveloping presence of God. The brief paragraphs which constitute the diary are sometimes almost incoherent, and it is a little difficult to see how these rapturous ejaculations can have much practical value to the ordinary reader. The total impression of the diary is that of experiences which have revealed the reality of the immediacy of the divine presence. It is a striking example of what the modern psychologists have termed ''extreme mysticism''. Yet in the diary we catch glimpses of a very human individual struggling with the same human problems that confront most of us. G. S. Dobbins.

Peloubet's Select Notes on the International Sunday School Lessons. By Amos R. Wells, Litt.D. W. A. Wilde Company, Boston. 371 pages. Price $1.90—postpaid $2.00.

The sixtieth volume of this famous commentary on the Sunday-school lessons is in some respects the best that the reviewer has read. Dr. Wells has given to us his last volume and in this contribution he has poured the very cream of his scholarship. Since the preparation of the manuscript he has been called home but the influence of his life and work will continue to live.

It is a literal storehouse of the finest thoughts from the whole galaxy of authors who have written on the subject. The maps, charts, quotations, references, comments, pictures, questions, illustrations, suggestions, and bibliographies, are all valuable and usable.

We are grateful to the publishers who have made possible such a valuable mine of information for our army of teachers.

KYLE M. YATES.

Scripture Memorizing for Successful Soul-Winning. By Oscar Lowry. Fleming H. Revell Co., New York, 1932. 192 pages. Price $1.50.

The author was formerly director of practical work in the Moody Bible Institute. He has worked out a simple card index system for the classification of Scripture verses that have been found most valuable by personal workers. The familiar idea of Trumble, Torrey, Scarborough and others is followed, namely, the classification of individuals in accordance with their spiritual difficulty, and the selection of passages of Scripture appropriate to their needs. Much emphasis is placed upon the importance of a memory well stored with proof-texts in dealing with individuals for their personal evangelization. Many practical suggestions are given as to the use of the Scriptures in soul-winning, and the materials are logical and well organized. The book should prove helpful to all who desire to store in

memory a larger number of carefully assorted Scripture passages to be used in personal evangelism. It should likewise prove valuable as a text to be used with a class of personal workers under the direction of the pastor. It will of course be recognized that the mere memorizing of Scripture passages will not equip the soul-winner for successful personal work, but this is an invaluable part of his equipment. Many pastors and other Christian workers will welcome this practical treatment of a neglected subject. G. S. Dobbins.

Death Cannot Sever. By Norman Maclean. Revell. Price $1.50.

A certain comment that this is an astounding book is not exaggeration. Written by one of the leading preachers of Scotland it makes much of "fellowship of the living with the dead" and advocates prayer for the dead. One would not belittle the book in its spirit or purpose by calling attention to its unusual conclusions. Dr. Maclean believes that in psychical research Christianity has nothing to fear, but rather that it ought to be taken seriously by the church and regarded as an ally of the Christian faith. "Psychical research", he says, reinforces strongly the cause of religion. Not only so, but it affirms and attests the truth of that narrative which is the bed-rock of the Christian religion". Through what we usually term Spiritualism he would come to a final proof of the resurrection of Jesus to the modern mind. Although not convincing in its conclusions, the book raises seriously the question of the psychical, and the attitude of Christianity toward psychical research.

J. B. Weatherspoon

Vitalizing the Church Program. By G. S. Dobbins and Jno. L. Riffey. The Broadman Press. 1933. 159 pages.

There are six chapters in this interesting little book, each of them bristling with fresh and stimulating suggestion, information and inspirations. A "Foreword" explains the joint author-

ship and also the reasons for the particular form the volume takes. That also will explain the difference between the first two chapters on the one hand, and the last four on the other. The last four chapters, dealing with "Finance," Leadership," "Christian Education" and "Vision" respectively, are both pungent and cogent. There is not only unity, more or less lacking in the first two chapters, due to the plan of writing, but there is available plan and material for actually "Vitalizing the Church Program." One would note especially that this book is written for those who are willing to work hard and continually. It assumes a faith in the ultimate victory of Christ's church. Its plans, suggestions and programs are predicated on a New Church and Leadership; granted such, this book will be a "gold mine." The authors have done a superb piece of work, one that will be widely read and used for Kingdom expansion.

F. M. Powell.

For Christ and the Kingdom. By William Malcolm MacGregor. Fleming H. Revell Co., New York. 1932. 126 pages. Price $1.00.

The author is principal of Trinity College ,Glasgow, and out of wide experience in the work of training men for the ministry writes with contagious conviction. The book is purposely brief, and the discussions are suggestive and inspiring rather than exhaustve. Dr. MacGregor deals with "The Variety of the Task", "Profession or Vocation?", "Training", "The Character Required", "Devotional Life", "The Preacher's Business", and "The Goal of Our Ministry: The Kingdom of God." An insight into the book may be had by glancing at the chapter on "The Preacher's Business". This "business" is, according to Dr. MacGregor, in the order of cumulative importance: (1) the ministry of teaching, (2) the ministry of worship, (3) the ministry of consolation, (4) and the ministry of conquest. This is a sufficiently unusual way of putting it to indicate the original and stimulating quality of the book. Young preachers will be helped by it, and old preachers will find their hearts warmed afresh.

G. S. Dobbins.

The Pastoral Ministry. By Hampton Adams. Cokesbury Press. Price $1.00.

After two years this book is not out of date. To young preachers and to those who have grown tired in the midst of pastoral service it presents a fresh treatment of that necessary and invaluable part of the minister's life. Some of the subjects treated are, "Pastoral Calling," "When Death Comes to Your Homes," "More than the Wedding Ceremony," "The Conference Room," "The Layman's Part." There is something left to be desired in the chapter on "Preparing Children for the Church," but there are also many worthwhile suggestions. J. B. WEATHERSPOON

IV. MISSIONS, BIBLICAL, HISTORY.

What is the Oxford Group? By the Layman with a Note Book. With a foreword by L. W. Grensted, Oriel Prof. of the Philosophy of the Christian Religion. 1933. 132 pages. Price $1.25.

Many books of this type are being published at present. One is convinced that they all represent a very definite propaganda for the perpetuation of a movement that is destined to die if once understood. This little book is more belligerent than many of its class, but it would require more than authorship by an anonymous "Layman" and an introduction by an Oriel professor of Philosophy of the Christian Religion to make this even a good apologetic for the groupists. This book, like all the rest, uses the *terms* of current, Christian usage, but employs them in another, and often a very superficial sense.

After the conventional description of Buchmanism, the author discusses "Sin", "Sharing for Confessing and witness" "Surrender" "Restitution" "Guidance"! The Four Absolutes: Honesty—Purity—Unselfishness—Love" and then some ammadversions on "The World" and "You."

There is nothing new in the book to any one who has had any touch with the groupists. There is general lack of grasp concerning the abiding and deep spiritual verities. Whether this was written by a layman or not, it is well to so designate as the product should not be credited to a theologian. Why not find the Father and Peace and Redemption through Christ Jesus?

F. M. Powell.

The Career and Significance of Jesus. By Walter Bell Denny, Professor of Philosophy and Religion in Russell Sage College. Thomas Nelson & Sons, New York. 1933. 466 pages. Price $1.60.

This book is the most skillful propaganda under the guise of modern scholarship for plain Unitarianism that I have ever seen. It belongs to Nelson's Religious Series with Luther A. Weigle and Robert Seneca Smith as General Editors. I confess to surprise at seeing Dean Weigle's name as General Editor of this volume. A few pertinent quotation will illustrate what I have said. On page 5 in black letters we read: "The Gospels not wholly reliable history." He criticizes, the use of a harmony because they assume "that the Gospels contain nothing but reliable history. To-day we know that this assumption is not true." Professor Denny believes that, but he does not know it. "These leanings of Mark must be kept in mind when studying his Gospel, for there are reasons for believing that they go considerably beyond what Jesus actually believed and taught about himself" (p. 22). This by way of caution against treating Mark's picture of Jesus. He dismisses John's Gospel as having less value "as our historical source" than Mark's. As to the Virgin Birth of Jesus he asks (p. 27): "Would Jesus be a *real man, if He was* born without a human father?" He makes Mark's Gospel support the Cerinthian heresy: "A casual reading of Mark's story of Jesus' baptism seems to support the idea that Jesus was not the Son of God until the Spirit descended upon him at his baptism" (p. 36). He denies that Paul or the Gospels have anything to say "about

any physical appearance'' of Jesus, but ''the resurrection of Jesus was primarily our inward spiritual experience through which he had passed which resulted in his absolute assurance that Jesus was living'' (p. 317). All theories of Jesus ''grew out of the discovery that Jesus lived the life of a Son of God, and that under his influence they, too, could live in some measure as sons of God'' (p. 335). And so on and on, the old familiar unitarianism in new dress. A. T. ROBERTSON.

The Gospel According to John. By G. Campbell Morgan, D.D. Fleming H. Revell Company, 1934, New York. 333 pages. Price $3.50.

This volume marks the completion of Dr. Morgan's expository sermons on the Four Gospels. In his Foreword the author says: ''This is not a Commentary on John, in the usually accepted sense of that word. It is rather a series of meditations, as given in The Church of the Open Door in Los Angeles, Tabernacle Presbyterian Church, Philadelphia, and finally in Westminster Chapel, London.'' There are thirty-nine lectures. Their nature, purpose, and occasion of delivery should not lead one to expect that completeness of treatment which is generally found in a formal commentary.

In his exposition of verse 31 of Chapter 20 (''that ye may believe, and that believing ye may have life'') the author is not as clear and precise as he might have been. He says (p. 10f): 'The signs were selected to produce conviction,'' that ye may believe'' etc.; on pages 11 and 13 is the same thought. The Gospels (the four) were not addressed to unbelievers, but are written for believers. The Gospel of John was not designed for opponents, critics, or unbelievers, but for believers. The verbs ''believe'' and ''have'' in the original are in the present tense (durative action). John's purpose is to confirm the readers' belief that Jesus is the Christ and that they may continue to enjoy life in Him.

If the author had fully accepted the best text of John 1:18 (''only-begotten God'') instead of the common text (''the only-

begotten Son'') he would have more nearly approached the climatic meaning of John.

The reviewer believes that the lecture on chapter 21 is the weakest of the series.

Nevertheless, the work is marked by those qualities for which all of Dr. Morgan's writings are noted. Dr. Morgan is especially gifted in general clarity, spiritual discernment, and striking presentation.

The excellencies of the book in interpretation, in suggestion, and in application are numberless. It is evident that the author has thought long and deep on the Gospel of John; he has entered sympathetically into the thought and purpose of the writer, and has given us the result of his penetrating and analytical study in this book. W. Hersey Davis.

A Brief History of the Huguenots and Three Family Trees. By J. C. Chastain. 1933. 372 pages. Price $2.00. This book may be ordered from the Author, at Shaw, Miss.

The book itself is a gem. Binding, printing and illustrations combine to produce a charming volume. The author is known, loved and valued by the best of the populations of many nations of the world. He has done a lasting piece of loving work. The author does not ''pose'' as a technical historian, but combines story, radiant fellowship, biography, wholesome counsel and solid preaching with the thrilling history of a much neglected section of infinitely important Christians. The history sections read like Romance. Every line is written in the inimitable style of the sweet reasonableness of the author. The book glows with the martyr-spirit of both the author and his subjects. The ''family trees'' are neatly, comprehensively and interestingly done. Enough of the ''secular'' history is given to place the reader at every stage. One marvels at the accuracy, the patience and the information apparent on every page. One wishes to read the entire book at a single sitting, once it is begun. The personal good wishes and love of

the reviewer demands to be coupled with the hope and belief that this book will have the wide circulation and large reading that it deserves. F. M. Powell.

Protestant Home Missions to Catholic Immigrants. By Theodore Abel. New York, 1933. Institute of Social and Religious Research. 143 pages. Price $1.00.

This work represents the results of a scientific study of its subject. It first of all analyzes the Aims of such work, actual and ideal. "Formal Church Work" next occupies us, wherein we review the *types* of such work, its *accomplishments* and its necessary *limitations*. We pass on to "The Social Problem" and finally to "Leadership and Organization". Having canvassed critically and with a good degree of thoroughness these comprehensive aspects of the subject the author sets forth his "conclusions." In the judgment of the author Protestant Missions to Catholic immigrants have been relatively unsuccessful, "only an insignificant fraction of the total number of immigrants" having "come under the influence of the Protestant church", while also "The unfavorable conditions . . limit the possibilities of the expansion of mission work" so that all in all "only a limited number of indivduals can be expected to respond favorably to missionary efforts." Thus he concludes "that only a radical change in prevailing attitudes among Catholic immigrants can give to it (this work) greater vitality". The suggested changes, as we would expect, look chiefly to "decreasing emphasis upon a specific church program, and intensification, efforts to help the immigrant worker in the struggle for economic security and social recognition."

Part II is the story in some 30 pages of an Immigrant Minister, an Italian whose career gives concreteness to the studies and recommendations of the rest of the book.

This is a study that calls for careful and open consideration on the part of all church and missionary leaders. Some phases of the question are overlooked, but all that are dealt with are truly pertinent. W. O. Carver.

The Genesis of Genesis. By D. E. Hart-Davies. Fleming H. Revell Company, New York. 182 pages. $1.50 net.

In a day when the truthfulness of the Old Testament is being confirmed by scientific and archaeological discoveries the critic is being challenged to modify his conclusions and think seriously concerning his claims. Science and the spade have revealed some startling revelations. Mr. Hart-Davies tries in this small volume "to build faith in the earliest portions of Holy Scripture as accredited revelation from on High." He tries to reveal the soul of Holy Scripture.

He discusses the story of creation and its divine inspiration the creation of man in the image and likeness of God, the fall of man, the judgment of the flood and the new beginning of the race, the call of Abraham and the channel of redemption, and finally Moriah and Calvary. The last two chapters are his best contribution. It is a good work that will help many.

KYLE M. YATES.

Codex 2400 and Its Miniatures. By Harold R. Willoughby. Reprinted from The Art Bulletin. Vol. XV, No. 1. The College Art Association of America, University of Chicago, Chicago, Ill. 1933. 74 pages.

The Elizabeth Day McCormick Apocalypse. By Edgar J. Goodspeed, Ernest Cadman Colwell, Harold R. Willoughby. Reprinted from The Journal of Biblical Literature, Vol. LII, Parts II and III. 1933. 27 pages.

The Rockefeller McCormick manuscript is a complete Byzantine New Testament in Greek of the thirteenth century with a hundred brilliantly illuminated pages. These illustrations are naive and quaint, but represent of course, the ideas of the thirteenth century. It is of great importance for our knowledge of New Testament iconography. The McCormick Apocalypse gives us a richly miniatured Apocalypse. The date is apparently the sixteenth or early seventeenth century.

A. T. ROBERTSON.

The Hebrew Literary Genius. By Duncan Black MacDonald, D.D. Princeton University Press, Princeton, N. J. 227 pages. Price $2.50.

Professor MacDonald has given us a great book on the reading of the Old Testament. A seventy year old scholar who studied at Glasgow under Nichol and Robertson and who has devoted practically all of his life to a diligent study of Hebrew and Arabic has suggested for us a *different* way of regarding the mass of Hebrew writings. He tries to open for the thoughtful reader certain vistas and prospects which may be found fresh and full of meaning for the life and thinking.

The specialist in Old Testament criticism will not agree with the book. The people who still hold to the Old Testament as God's inspired Word will be greatly alarmed at some of the things he says. They may even feel that it is destructive to their faith. He is a theist, a thorough student of literature, a scholar who believes that literature must be studied as a thing alive. He is a specialist who dares write a book that is non-specialistic. The reader will not agree with his conclusions but he will be helped by a careful study of the Old Testament from the point of view which he gives us.

His knowledge of the Arabic life and literature is amazing. Some of his conclusions concerning the relation of the Hebrew literature to the Arabic are not well founded but he starts in us some definite desires to know the full meaning of many things connected with the Arabic life. It is good to know a man who is so thoroughly acquainted with Arabic life, language and literature.

His discussions of Hebrew Poetry and the Philosophy of the Hebrews are exceptionally well done. One is slightly disappointed in his treatment of Prophecy but the method he uses practically makes it impossible to place the high value on God's revelation through his prophets.

The chapter on Ecclesiastes is illuminating and challenging. He claims that "Ecclesiastes is the greatest product of Hebrew thinking".

We are indebted to this great Old Testament scholar for this interesting contribution. KYLE M. YATES.

His Last Thursday. By James S. Kirtley, D.D. The Judson Press, Philadelphia. 1934. 179 pages. Price $1.00.

Dr. Kirtley here presents in twenty-one brief chapters a keen, sympathetic and stimulating discussion of the events of the Thursday before the Crucifixion. It is all done in a most helpful way by one of the best ministers of the present day. Dr. Kirtley and the writer were students together in the Southern Baptist Theological Seminary and the reviewer has loved him all these years and rejoiced in his abounding ministry. Of late years he has rendered a great service as interim pastor in many churches. He is the author of several fine books for young people: *The Young Man and Himself, Twenty-six Days with Jesus, That Boy of Yours, You and Your Church.* This volume suits the Easter particularly, but is good for any time.

A. T. Robertson.

Grammatik der griechischen Papyri aus der Ptolemäerzeit. Mit Einschluss der gleichzeitingen Ostraka und der in Agypten verfassten Inschriften. Band II, 2: Satzlehre Analytischer Teil. Zweite Hälfte, 2. Lieferung. Von Professor a. D. Dr. Edwin Mayser. XV, Seite 337-629. 1934. Verlag Walter de Gruyter & Co., Berlin und Leipzig, Germany. R M 40.00.

With this second volume of the Satzlehre, Dr. Mayser completes his notable Grammatik der griechischen Papyri. In 1906 these appeared Laut und Formlehre as Band I of the Grammatik. Then in 1926, after the terrible war came Erste Hälfte of Band II Satzlehre and now we have Zweite Hälfte of Band II. This volume deals mainly with the cases and the prepositions. With painstaking thoroughness and accuracy Dr. Mayser has collected and co-ordinated the facts as to forms and idioms in the papyri, astraka and inscriptions of the Plotemaic era so that this task will not have to be done again. He deserves great credit for doing it and sticking to it in spite of enormous difficulties. I congratulate him and the publishers on the completion of a really noble piece of work.

A. T. Robertson.

Old Testament Life and Literature. By Professor T. G. Matthews. The Macmillan Company, New York. 357 pages. $1.75 net.

For ten years thoughtful students of the Old Testament have been indebted to Professor Matthews for his interpretation of the history and literature of the Bible. This new and enlarged volume is better and more useful. He has taken account of archaeological discoveries and has arranged his material in a more logical way. It is an all-round introduction to the ancient world of Israel. He pictures the tribal beginnings, the rise to nationality, the troubled career of independence and the tragic days of servitude. History and literature are considered together. The story of the Old Testament days is a thrilling one, full of grave crises, high hopes and noble heroisms, in a very real world.

Many of our readers will not agree with Dr. Matthews' conclusions but we venture the assertion that each reader will be helped. KYLE M. YATES.

The World Since 1914. By Walter C. Langsam, Second Edition, with Supplementary Chapter. The Macmillan Co., 1933. 742 pages. Price $4.00.

This indeed a great book, really an encyclopedia of historical data, but so interestingly arranged as to make study and connected reading a delight. It is a large book, but not a "waste word" in it. There is a vast variety of subjects, countries and persons treated, but there is unity as well.

The book is divided into three parts. Part one: International Scenes. Part Two: National Scenes, and Part Three: The Latest Setting. The last "part" has really one chapter, XXIII, Cross Roads. Part one, composed of nine chapters, gives all essential facts of the Word War and with the added calmness that comes from "looking back." Part Two, of thirteen chapters, discusses the various nations of Europe, and the United States. In part one a chapter is devoted to unrest in Africa and

Asia, and in part two chapter XXI, deals with China and Japan. The "Supplementary Chapter" brings world affairs right up to the new year.

One does not know of any book anywhere, or any set of books for that matter, in which so much useful, trustworthy and interesting information may be found. The two decades covered in this masterpiece of history, are, perhaps, the most important twenty years in several centuries. Prof. Langsam has done an infinitely difficult task in an exceeding masterful manner.

F. M. POWELL.

History of the Andover Theological Seminary. By Henry X. Rowe, Newton, Mass. Thos. Todd Co., Printers, Boston, 1933. 208 pages.

Dr. Rowe always writes interestingly, whether one agrees with his conclusions or not. History is his main fort and in any historical writing that does not involve theological interpretation and estimation, he is always luminous. A large part of these pages is pure history and breathe the fine spirit of the historian. Chapter VI (There are nine chapters) "Andover men in Foreign Missions" is a masterpiece and, a classic of itself.

The long, useful, turbulent, compromising, vascillating and struggling years of Andover since 1807, are years that need not only to be told, but should be made available in permanent record. This and much else of varying worth, is done in this interesting volume.

Andover has made contribution in infinite ways to everything Christian in America and the whole world for a century and a quarter. Unfortunately, her "light has failed" often, at times putting this grandly and sacrificially conceived institution outside of Christianity at all. She has contributed much, both to truth and error, generally in the name of scholarship regardless of motive. Anyhow it is a thrilling story that Dr. Rowe has told and deserves wide reading. F. M. POWELL.

The New Church and the New Germany. By Charles S. Macfarland. 1934. The Macmillan Co. 209 pages. Price $2.25.

This excellent book, in many respects, had the misfortune to appear too late for the needed information of most of its pages, and too soon to tell its complete story. The average student of history had been forced to "cull through" great masses of material to get his own story before this book "came out" and much of value and interest has transpired since its publication.

However, there is immense value in having a connected source book for the German church situation practically through December 1933. The author treats his subject with range and sympathy, and does his most useful and lasting work in the earlier chapters. In short space and with accuracy he gives the "back-ground." The appendices are also made available with proper dates, and to those who have not "kept up" with the kaleidoscopic movements in Germany, the book will serve as a gold mine of information, in orderly form, of the great events which have been so variously, and generally inadequately, treated in the Press. It is by far the best book *published* in English—about the *only* one—on this present day movement. The style is excellent, making easy as well as first class reading.

F. M. Powell

V. MISCELLANEOUS.

Doran's Minister's Manual for 1934. Compiled and Edited by Dr. G. B. F. Hallock. Harper and Bros., 1933. 654 pages. Price $2.00.

This is the ninth issue of the world famous manual. During this decade there have been many attempts at substitution and imitation but Dr. Hallock has and has had something all along that defies competition or copying. The "New Junior Pulpit" is quite worth the price of the book. The usual and unique features are all there with an added freshness, it seems each

time. The Quotable Poems and Illustrations, entirely apart from a hundred other reasons for having the book, give it actual reference value to any minister. It is indeed "the best work of a hundred minds; a dozen books in one".

F. M. POWELL.

The Minister's Annual. Edited by Joseph M. Ramsey. Revell. Price $2.00.

This is a treasury of sermon material gathered from many sources and arranged for the use of pastors for the year 1934. The sermons, at least two for each Sunday in the year, were written by leading preachers of the day. There are also outlines and suggestions for prayer meeting talks, bulletin board suggestions, illustrations, prayers, and so forth. Such books may easily become crutches and substitutes for original work, but used properly may be of invaluable help to the preacher.

J. B. WEATHERSPOON.

Thomas Jefferson. By Gene Lisitzky. The Viking Press, New York. 1933. 358 pages. Price $2.50.

Here is a fascinating life story of a great American Governor of Virginia, the first Secretary of State, founder of the Democratic Party, author of the Declaration of Independence, the third President of the United States, and founder of the University of Virginia. Thomas Jefferson left his mark on American history for all time. But this book is no rhetorical account of the achievements of a statesman. It is a human-interest story, every page of which reads like fiction. The reader lives with Tom Jeffeson, Patrick Henry, the Randolphs and other characters famous in early Virginia and American history, and sees some of their weaknesses as well as their marks of strength. Items of geographical interest are told with accuracy and charm. Every member of the family will enjoy reading this biography.

H. W. TRIBBLE.

Jesus the Unknown. By Dmitri Mergkowski. Author of the Romance of Leonardo da Vinci. Translated from the Russian by H. Chrouschoff Matheson. Charles Scribner's Sons, New York. 445 pages. Price $2.75.

This is a really remarkable book, though not a life of Christ nor a systematic criticism of the Gospels as sources for our knowledge of Jesus. The author showed his great gifts at authorship in his *Romance of Leonardo da Vinci.* He is apparently an orthodox Russian and is a man of great ability, considerable scholarship and decided acuteness of mind. He is a mystic with the spiritual note uppermost always, but he can make keen thrusts at critics with bias and prejudice against Christ. He sees almost instinctively the weak points in the arguments of men like Renan, Strauss, Drews and Bruno Bauer. His book will help many who are befuddled by the assumptions of modern anti-supernaturalism for he makes a whole-hearted defence of the deity of Jesus Christ. A. T. Robertson.

Christmas Traditions. By William M. Auld. The Macmillan Co. 1932. 179 pages. Price $1.75.

Here is a book "filled to overflowing" with all the best things, perpetuated by song and story, connected with the most sacred and most universally observed holiday season—Christmas! Dr. Auld has done a long, hard and careful piece of work, and has brought together in a single volume the inspiration and information that one would have to search libraries and other countries to obtain otherwise, if at all.

Here is a complete story of Christmas, at once accurate as to details, but best of all, sympathetic as to attitude. Those multitudes who have kept the "Christmas Spirit" and the Childhood expectancy concerning this gracious season, will never be "chilled" by anything here, but rather will be chastened and further inspired to look for Santa Claus and hang up the stocking.

As one reads one hears again the Christmas Bells. Christmas Carols fill the air, the room becomes newly decorated with Mistletoe, Holly, Ivy and Rosemary. The fire flames and recedes as it throws its shadows out into the happy world of "make believe", and, *mirabile dictu,* one hears once more the Angel's song, "Peace on Earth, Good Will to Men." F. M. POWELL.

The Queenly Quest. By Rosalie Mills Appleby, Author of The Life Beautiful, Rainbow Gleams, etc. Philadelphia, 1933, The Judson Press. 160 pages. Price $1.00.

Mrs. Appleby's books meet a glad reception in a wide circle. This is another of the same general character we have learned to expect. While she writes with girls primarily in mind her sketches and homilies have a more general appeal. There are nineteen of them in this volume. They contain scripture, poetry, pointed stories, fine sentiment. Many fine stories come out of her own experience and contacts in Brazil; many are drawn from history and legend. One chapter (xviii) has a fine story tribute to Erick (E.A.) Nelson styled here "The Apostle of the Amazon".

The book is at once a story book, a volume of sermonettes, a missionary book and a collection of artistry.

W. O. CARVER

My Job—Preaching. By Burris Jenkins. Cokesbury Press. $1.50.

Dr. Jenkins, the widely known and esteemed Kansas City pastor, gives in this volume his idea of what preaching requires and samples of his own preaching. The opening chapter discusses certain elementary principles, as follows: (1) "The preacher must begin where the people are with the things the people are thinking of and talking of." (2) "All public speech, to be effective, must be concrete, vivid, picturesque." (3) "The necessity for sympathy." The sermons that follow demonstrate

the employment of these principles. They are not to be taken as patterns of how the principles *must* be applied, but how they may be applied in the choice of subjects, and titles, sources of material, and style. Other personalities may express themselves just as effectively in other ways, as Dr. Jenkins recognizes. Indeed, every man must do his own preaching if it is to be done well. These sermons should be very helpful in their own messages, in addition to their illustrative value to preachers as "samples." J. B. WEATHERSPOON

Chinese Rhymes for Children: With a Few from India, Japan and Korea. Translated and Edited by Isaac Taylor Headland, Author of "Chinese Mother Goose Rhymes", etc. Illustrated by Sui Wesley Chan. New York. 1933. Fleming H. Revell Co. 156 pages. Price $2.00.

This book is beautifully gotten up and will delight the heart. It is uniform with the Mother Goose Rhymes, published some years ago and reviewed in these pages.

It must be a difficult thing to transfer this sort of thing from one language to another, in any case; and from Chinese to English is a long journey for a jingle verse. If some of them arrive with halting feet and in rather ragged dress it is not to be wondered at, and one wonders at the skill with which more have made the trip in freshness and charm. It is very humanizing to meet the children being soothed, or taught or rebuked in the ways we ourselves know.

Professor Headland vouches for the actuality of these "Rhymes" in Chinese and offers to expose them in Chinese character to any incredulous reader. For ourselves we'll take his word for it and thank him. The numerous drawings are very engaging. W. O. CARVER